

Working with inmates

## The Canadian Penitentiary under searchlight

"The mood and temper of the public with regard to the treatment of crime and criminals is one of the most unfailing tests of the civilization of any country." (Winston Churchill, 1910)

Canada has the unenviable reputation of being one of the worst countries in the civilized world of imprisonment. Relative to population, Canada has three times more people behind bars than England and fifteen times more

Fox, that the standing committee on Justice and Legal Affairs examine the condition of the penitentiary Service and make recommendations. On Oct. 26 the committee gave its assignment to a sub-committee on the penitentiary system in Canada. "Representing the four political parties", this sub-committee of eleven members of Parliament recruited manpower and spent seven months visiting the Canadian

proposals Gov. Rockefeller promised to accept. Last year the "books" were closed in the Attica courts and very, very few of the proposals have been implemented. We know also that in the 1930's the Canadian penitentiary report of Chief Justice Archambault was submitted for implementation. It was then put on the shelf and inactivated. If the Canadian public allows this to happen again, we will

hours.

The report's brief historical sketch is helpful to realize that the 19th century implementations have shaped the penitentiary as it is today. Privileges such as: freedom to possess a Bible, to write letters, to have light in which to read and study, and to participate in religious services were granted to "good conduct" inmates. The rules of total silence was relaxed and recreational activities were introduced. Today all these implementations have been "improved". Although today's new institutions are specialized and smaller, little real change in philosophy of penology or corrections has taken place in Canada and the penitentiary service. Unlike a 100 years ago, today inmates are out of their cells engaged in educational, recreational, or socializational activities. The reforms implemented to treat inmates as human beings are wellmeant but they are equally incomplete. These reforms touch the surface of the system and did not change the attitudes of the people working in the system. Zealous professionals moved in with new plans only to find resistance from custodial staff. Lately, the authority of the Director has deteriorated to the level of an "impotent figurehead." Personally, I have had requests accepted by the institution's director only to later find cancelled by the head of security. The custodial and security staff has unionized in a way that has had paralyzing effects on any proposed changes in the penitentiary. The reforms may have been good but if the hearts of the staff members are not in these reforms, they are to no avail. Until security and rehabilitation staff learn to work together and trust each other there will always be destructive tension within the penitentiary.

"Nobody trusts anybody. Everybody plays head games, mind games," writes one chairman of an Inmate committee. Although there are exceptions the penitentiary is a dangerous place for an inmate to live or exist. The report states that "there is a great deal of irony in the fact that imprisonment, the ultimate product of our system of

by John De Vries  
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Mr. De Vries is the Protestant chaplain in the Federal Training Centre and at Institution Montee St. Francois, Laval, Quebec.



than Sweden.

Across Canada there are 9,374 prisoners in federal institutions known as penitentiaries. As is often the case with small town garbage dumps, the smoldering fires in Canadian penitentiaries have been erupting and exploding during 1975 and 1976. With orchestrated regularity news media flashed before our nation's citizenship 69 major violent incidents, including 35 penitentiary hostage-takings. The financial cost to the Canadian public has been impossible to measure. This does not begin to suggest that our society is failing miserably.

What ails our society? What is 'rotten in the state' of our penitentiaries? After a spate of unusually violent incidents between Sept. 27 and Oct. 5, 1976, the House of Commons agreed to the motion of the Canadian Solicitor General, Hon. Mr. Francis

Penitentiaries, interviewing inmates and staff. To assist the sub-committee in their analysis and recommendations they studied the European penal situation and visited many penal institutions in the United States. Furthermore, an appeal was made to the Canadian public, penitentiary staff and inmates to submit any briefs, suggestions, or ideas that might assist the sub-committee. What has been produced during this massive and intense nonpartisan undertaking? This lengthy and thorough report and analysis of the penitentiary system is not to be passed over lightly. Structurally, operationally, and spiritually, the penitentiary system is in a state of crisis.

Would this report say anything that hasn't been said before? We remember well the 1971 Attica, New York penitentiary massacre and the 28

only have ourselves to blame.

The current report makes it clear that the penitentiaries have come "out of the dark ages" since the days the penitentiary system was conceived by the American Quakers in 1789. The penitentiary concept spread from Pennsylvania to England where it was modified under the influence of John Howard. Initiated in England, it was a strict regime of sanitation, coarse diet, and hard labor. Inmates were required to do one-third of their sentences in each of the three classes of institutions according to their progress. So today Canada has three classes of security institutions: maximum, medium and minimum security. In 1835, Canada followed the British model when it opened a penitentiary at Kingston. Inmates at Kingston were kept in total isolation from society and subjected to total inactivity during non-working

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Continued on page 5

## Congregational Libraries Associations hold Conference

by Rhoda Playfair

"Unless you build a communication system, community doesn't happen!" the Rev. Rod Booth, keynote speaker for a congregational Libraries Conference, held in Langley, B.C., told the 282 delegates attending from the Pacific Northwest area. Speaking on the Conference theme, "Be the Dream - Communication in Time and Space," Mr. Booth, director of communication for the United Church of Canada in B.C., pointed out that technology has led us from the one-dimensional world of print to the multi-dimensional world of the computer. "The way we can use all of the media tools that God has brought into this marvelous creation is as limitless as your imagination," he said.

The conference, jointly hosted by

the Pacific Northwest Association of Church Libraries and the Congregational Libraries Association of B.C., featured educational displays that included a model reference library and an audio-visual preview area. Workshop sessions led by experts in their fields were offered on topics ranging from "getting started" to "communicating faith through graphic art" to "television, the video cassette and the future of religious education". It was the sixth annual meeting for the B.C. Association, the seventeenth for its American sister. With more than twenty denominations and faiths represented in their memberships, both associations report steady growth.

Ruth Peterson, a Wapato, Washington senior high school librarian, emphasized the importance of a congregational library as a storehouse of

food for spiritual nourishment that meets the specialized needs of a congregation in a way that the religious sections of public libraries cannot do. Librarians must recognize their ministry as a divine calling, she said. "We must feel we are in the centre of God's will for us. The spiritual ministry of the library depends on the spiritual force of the staff."

Phillip Keller, B.C. author and environmentalist, re-emphasized her point, declaring, "The man is the message. If a man is going to make spiritual impact, he must be acquainted with spiritual verities. It is God that makes our communication viable."

Closing speaker of the conference, Portland librarian Glori Rodman, challenged delegates to "Remember when you first began to dream. Make use of

what is happening now — not what happened five years ago! — to communicate your special good news. You have been called to be a spiritual ministry. Be the dream!"

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NEXT WEEK

Series on the covenant

## VIEWPOINT

## Encounter on the street

"What you doin' here?" they exclaimed in unison. It was more a proclamation of surprise than a question. The summer had tanned their faces and arms but their characteristic jolliness still filled their toothless faces.

They were the three little girls who pressed their noses against the office window last winter. They were heavily garbed then as I recall, with only a pair of eyes peering over their woolen scarves.

Here they were in summer attire pale faces brought to life by the sun's rays, bare feet replacing those cumbersome winter boots, an air of freedom shared only by the butterfly after it has left its confining cocoon.

After a bit of sidewalk chitchat about their summer vacation and their childlike glory of doing simply nothing all summer, the oldest girl asked: "Why do you have your drapes closed all the time?" I smiled, recalling our dialogue here some months ago about closed drapes.

"The sun is too hot. It would be like a greenhouse in there," I said. They nodded knowingly. "But when winter comes, they'll be open again," I assured them. They approved. The youngest of the three girls - she'll be going to grade two she said - asked why she was always greeted with a smile and a wink when they made their daily pass. "Do you like us or something?" "Sure do."

"Do you know what?" I said, unknowingly becoming as excited about this renewed friendship as they were. "This winter, when it's really cold outside and you're all bundled up, I'll invite you inside for some hot chocolate."

"Do you mean it? Promise?"

"I promise."

"Are you sure?" The oldest girl had to know, wearing a mask of scepticism.

"Grown-ups always promise things but then they always seem to forget later...or maybe they don't want to remember." I had half a mind to ask how old she was, with all this apparent wisdom and all. She couldn't have been more than 10.

There must have been something in that girl's home environment that led her to distrust grownups. Promises repeatedly broken.

"I promise," I said, reassuringly. The girl seemed content with that. They regretted that summer was as good as over for them and that soon they would be back in the classroom again. But they looked forward to that, too. And since they lived down the street, they would be going to that school for many more years. I think it was a zillion more years or so, the youngest girl told me. Or was it a trillion. I assured her that it would go by in no time.

With a resounding, "Bye Mister" we parted ways on the sidewalk and I headed for home.

It's intriguing watching kids grow up, especially your own of course. But I also look forward to a few years of growing up together with these three young girls, the daily visual contact through that window with the drapes pulled open, as well as occasional chats.

Some day we might formally introduce ourselves to each other, perhaps over a cup of hot chocolate while we are sitting on the floor of the office. Who knows?

They'll be coming again in a few days as they march off to school in their own preoccupied way, toothy smile and all. It will be sad to see summer go but each season has its joy. You will be hearing of our hot chocolate conference in a half year or so. Promise.

Keith Knight

by Dr. Louis Praamsma

## THE WORLD AROUND US

"The rebellion comes first, and the man of lawlessness will be revealed." These are the words of the apostle Paul concerning the coming of the antichrist in 2 Thess. 2. That antichrist is on its way and the signs of his coming are visible everywhere.

Lawlessness - we live in times of extreme lawlessness. I do not mean that the laws of the government are often evaded, although rebellion, anarchy and vandalism are the order of the day. I mean that in so called Christian Europe and America the law of God is not heeded, that often Christians shrug their shoulders when a commandment of the Lord is not agreeable to them.

Recently I read an article under the heading: "More unmarrieds in U.S. share housing." I will quote from it: "Twice as many unmarried couples are living together in the United States now as there were seven years ago in what is a trend among young people who are looking for some housekeeping experience before marriage, the U.S. government says. The Census Bureau reported recently that there were 1,300,000 persons sharing 600,000 two-person households with an unrelated adult of the opposite sex. The report, a population profile of the

United States as of 1976, says almost three-quarters of the men and almost half of the women in these homes were younger than 45."

This trend of cohabiting without being married, of living in common law, is on the increase. Common law, that means man-made law, replaces the holy law of God. The same is true with the shameless exploitation of young children for sexual purposes. It is also true concerning the brazenness with which homosexuality is practiced and defended.

In a book printed in 1970 I found the following quotation of the renowned French author Andre Gide: "I call a pederast the man who, as the word indicates, falls in love with young boys. I call a sodomite the man whose desire is addressed to mature men... The pederasts, of whom I am one... are much rarer, and the sodomites more numerous than I first thought... That such love can spring up, that such relationships can be formed, it is not enough for me to say that this is natural. I maintain that it is good. Each of the two finds exaltation, protection, a challenge in them."

Gide wrote these words about 1900, in his secret journal. It was not yet fashionable to publish them. Now,

by Keith Knight

## News Views

## Postal snarl has been cleared

What is reported to be the last major problem at Canada's main postal centre has been fixed up, according to Postmaster General Jean-Jacques Blais. Mr. Blais has received numerous complaints about the late postal service in the past year and the problems have been traced to the postal centre in suburban Toronto which handles more than half of Canada's mail.

The plant goes through more than 2.5 million pieces of mail a day, sorting each piece according to postal code. At one point earlier this summer that postal centre was a month behind in sorting second and third class mail which includes magazines and publications such as Calvinist Contact.

The automatic Gateway plant in Mississauga, Ont. resulted in considerable mail delays but government officials maintain that "most of the problems have been solved."

The problem related to a large number of plastic trays used in the sorting process that were made too big to go through the machines according to a computer program. As a result, many of the trays were jamming and breaking. This caused delays in the automatic sorting and required a high percentage of the mail to be hand-sorted.

The manufacturer has apparently replaced the trays and that "for the first time, all the systems are on stream and the performance should improve." It is unfortunate that those kinds of "bugs" were not discovered months ago shortly after Canada's postal code system was instituted. They would have finally brought the mail system in Canada to a reasonable semblance of efficiency.

The Postmaster-General has recent-

ly expressed a great deal of optimism that the system will now finally work and that delivery, both nationally and provincially, will speed up considerably.

Rumblings among postal workers in recent weeks have indicated that a postal strike could occur in the near future, depending on negotiations with the government. Mr. Blais says that a postal strike will not happen again for quite some time because government legislation will be passed first to forbid it.

Essential services such as post offices, police and nurses should and must be maintained for the nation's good... even if it requires legislation to do it.

## Calvinist Contact

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## Lawlessness

in the seventh decade of our century, ideas of this kind are proclaimed with fervor; the homosexuals want their common law to be recognized as the most natural thing of the world. This is a very awful situation.

We should remember the words of the apostle Paul: "They did not honor God. Therefore gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth of God for a lie... For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men and receiving in their own persons the due penalty for their error." (Rom. 1:24-28)

These words were written in the times of decadence and degeneration of the great Roman empire. Times of decadence and degeneration seem to have fallen upon us again.

What do we need? We need new hearts in which the Holy Spirit dwells who is able to make us temples of God. We need the grace of the Lord Jesus Christ who forgives and renews. We need to be reminded of the law of God of which Jesus has said: "Think not

that I have come to abolish the law and the prophets. I have come not to abolish them but to fulfil them. For truly I say to you till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven." (Math. 5: 17-19).

In more than one way the law of God is criticized. Some good Christians in our country criticize the law in the name of dispensationalism. They claim that the Old Testament dispensation proclaimed the law and that the New Testament dispensation, that of grace, has done away with the law and does not put us under any obligation to obey the ten commandments as a rule of life and faith. They are wrong.

Other theologians in our time claim that the law was not given by Moses but only constructed by the scribes after the Babylonian exile. For that reason it cannot be called the law of God for the totality of our life. Again I must say: they are wrong.

We should honor the law as holy and just and good. And we should honor the God of that law, the Father of our Lord Jesus Christ, as the only one who really liberates human life also in this time of the 20th century.

# LETTERS

## What should we read? Readers respond

by Keith Knight

A while back, in the editorial series on Christian living, readers were asked to respond to a call for information on proper Christian reading material. While only few responded, the conclusions probably represent the views of most Calvinist Contact readers.

Which magazines should come into your home? Respondents all mentioned the denominational periodical. That includes The Banner for Christian Reformed readers, Pioneer of the Reformed Church, The Messenger of the Free Reformed Church, Clarion of the Canadian Reformed Church and the Mennonite Brethren Herald.

"I think too few of our people read their church's paper. Not all articles are easy for everyone but there's always something for all," one reader said. "...varied subjects, and good children's section," one reader said of The Banner. "...a must for any family to keep up with what goes on in the Reformed community..."

Reader's Digest also seemed to be a popular magazine: "...Though it is not a news magazine, it does offer good reading, if not specifically Christian, it has fairly good information."

Many people also mentioned Vanguard, a bi-monthly magazine out of Toronto which deals with political, economic and cultural issues. "We find this a great help, especially with growing teen-agers. Articles are well written from Reformed perspectives. We like the section 'recommended reading' for children which lists good titles for children to read."

Conspicuously absent from the list of responses were Reformed Journal and Outlook, the latter being from Reformed Fellowship, and the former being a journalistic masterpiece out of Grand Rapids. Another periodical, virtually unknown in Reformed circles, is The Christian Reader, published in Wheaton, Ill. It is like a Christian Reader's Digest, publishing a number of good, Christian articles every two months. It calls itself "a digest of the best in Christian reading" and has a circulation of more than 300,000.

What else to read: Missionary Monthly is excellent on missions; Christian Home and School is "very helpful, up-to-date, and includes readings for children"; Back to God Hour Today and Radio Pulpit are "very good devotional readings"; Present Truth has a Reformed presentation of theology; Bible Science "presents a biblical view on science, very readable"; Decision magazine comes from the Billy Graham Crusade people; National Geographic is a "real help for students in their studies and projects", though it is evolutionary; Christianity Today also provides excellent articles; New Wine is an international magazine dedicated to Christian growth, similar to Logos Journal.

Marriage and Family Living is published monthly at St. Meinrad, Indiana and "deals with interpersonal relationships, poetry, tips for family outings. Even though it is published by a Roman Catholic organization we can really identify with it."

### Children's books

The following books were recommended for children and young people. I Am David by Anne Holm; Hector, the Stowaway Dog by Kenneth Dodson; Lost in the Barrens by Farley Mowat; The Light in the Forest by Conrad Richter; Underground to Canada by Barbara Smucker (very good); Rasmus and the Vagabond by Astrid Lindgren; The Strange Intruder by Arthur Catherall (very good); The Wheel on the School and others by Meindert deJong (delightful); Shelter from the Wind by Marion Dane Bauer; And One to Grow On by Dorothy Wilgus Pickard; Little House on the Prairie series; Lois Lenski books; and the L.M. Montgomery series.

### Adult books

The following books were recommended for adults. Walter Trobisch's books on Sex, Love and Marriage(excellent); Francis Schaeffer's books; Geoffrey Bull's books on his life as a missionary; Elisabeth Elliot's books; Spirit, Baptism, and Tongue Speaking by Dr.J.A. Schep; The Freedom of Forgiveness by David Augsburger; Something More, and others by Catherina Marshall; Your Teenager and You by Anna Mow; The Touch of the Master's Hand by Charles Allen; Woman to Woman by Eugenia Price; Prison to Praise, and Walking and Leaping by Merlin Carothers; The Adventure of Being a Wife by Mrs. Norman Vincent Peale; For Women Only, edited by Evelyn and Allen Peters; The Art of Christian Living by Ralph Heynen; The Kneeling Christian by an unknown Christian; With Christ in the School of Prayer by Andrew Murray; By the Power of the Holy Spirit by David Howard; Life is Tremendous by Charles E.Jones.

### Christian TV

There was little response to good Christian television programs which may be an indication that there is little worthwhile on the screen. One mother wrote in: "I would recommend Waltons and Little House on the Prairie, although these have been criticized for being humanistic."

Another viewer lists Hockey Night in Canada, Walt Disney and Happy Days as "okay" for his family.

A personal note: There are a number of excellent programs on the Canadian Broadcasting Corporation (CBC) network. Most of them are in documentary form and are designed to be informative.

### Christian radio

One reader also recommended a few radio stations: "...Did you know that the U.S.A. is blanketed with Christian radio stations? A large segment of Canadian people can tune in on these short-wave stations. I for one tune in on the Buffalo (N.Y.) station WDCX-FM 99.5 and am very much blessed by listening. There is also CBN 107.7, also a good station. Is everything that comes through to my personal (Reformed) liking? No, it is not, but still, I insist that listening to a Christian program does a lot for my hungering soul..."

## Thanks to the teachers

Dear Sir:

On June 20, the Jarvis (Ont.) District Christian School held their graduation exercises in the new gymnasium of the school.

Parents, grandparents, and other relatives and friends were all invited to attend this special occasion. We were full of love and pride as twenty-six students walked forward to receive their certificates. I couldn't help but think of all the teachers who played such an important role in molding the lives of these young adults in the past eight years.

Their grade one teacher was always called the "Dutch" teacher because she had just arrived from Holland. But to my knowledge she was well qualified for her task. Another teacher always had a mailbox in her classroom. This was done so that the pupils could write notes to the teacher and to each other. I am sure this

was enjoyed by both teacher and pupils alike. Yet another teacher comes to mind. This teacher had such a relaxing influence on her pupils that sometimes even a child could not help but fall asleep in her classroom. And, of course, our principal Mr. Pete Weening, together with his wife, taught the graduating class this past year.

On behalf of all the parents (I am sure) thank you, teachers, for teaching our children all about the three "R's". But above all we all gratefully acknowledge your assistance in our task. In helping us to make our future generation God-loving citizens.

In conclusion, a special personal thank you to all the teachers who taught both our daughter and son when they attended the Jarvis District Christian School.

Alice Muizelaar  
Jarvis, Ont.

## Read and be informed

Dear Sir:

At a recent church visit an elder expressed a personal concern to us. "There are just too many magazines in our community. We should have one paper in the Reformed community." Ideally this would not be a bad idea. Whether it will work practically is another question.

There are some differences among us and these differences also tend to come out in our magazines.

I dare to say that the magazine among us is Calvinist Contact.

To those of our readers who are unfamiliar with it I like to introduce the Magazine Renewal. It is "A publication devoted to the Reformed faith and life in today's world." The business office is Renewal, Inc., 14 Ninth St. S.E., Sioux Center, Iowa 51250.

What are some of the things you find in this bi-weekly.

There is a page called, "Youth asks", by Dr. G. Van Groningen. There are the pointed little articles by Rev. B.J. Haan, president of Dordt College, entitled "Have a

minute...?" as well as "In Thy Light..." by Rev. J.B. Hulst, campus pastor at Dordt College.

Other issues such as labour, hunger, abortion, television, politics are dealt with.

Dr. P.Y. De Jong of Iowa served the paper as editor until July 1976. He had done this for two years.

Rev. B.J. Haan has written that, "It should be that those who read Renewal over a period of time will have a better insight into the true meaning of the Biblical, Reformed world and life view. This has to a large extent been lost among us. And precious little is being done to restore it. Yet it is this distinctly Reformed world and life view which is most significant in our heritage. We desperately need it in our day. Renewal is committed to the task of informing God's people concerning this basic outlook, this perspective. Pray for us in this endeavour."

I find Renewal a positive magazine. Why not have the Calvinist Contact family become familiar with it and support it.

Ralph Koops  
Chatham, Ont.

## Getting hard of hearing?

Call or write:  
Fred Grootenboer  
at  
Dahlberg Hearing  
Aid Services  
1184 Barton St. E.  
Hamilton, Ont.  
Tel. 549-2481 (day)  
or 388-8824 (eve)

# CHURCH PAGE

## Huron Campus Ministry Committee

### Pre- and Post Confession

**Class Teaching.** As a chaplain at three universities I felt the need for a tool which would help students to prepare for their Public Profession of Faith or just for enriching their knowledge of Reformed Doctrine. The guideline I developed over a number of years for that purpose is entitled: The Apostles Creed in Heidelberg confessed. The subtitle reads: A Short Cathechism for the Curious. It deals with the Lord Days 7-23 of the Heidelberg Catechism. According to my estimation it is sufficient for the purpose of making public profession of faith. As a campus ministry committee we gladly make this 93 page Booklet available to all who are interested in it. Make cheques payable to Huron Campus Ministry.

### The Marriage Ceremony

Students often wish to shape their own wedding ceremony. To assist them in this I have designed a 17 page brochure

entitled: Models for the Wedding Ceremony. In it you will find six different ways of dealing with the institution of marriage, five different ways of making the wedding vows, various ways of exchanging rings, etc. Those who are interested in this brochure can order that from our office for \$0.75, cheques payable to Huron Campus Ministry.

### Welcome students for the fall semester.

Both the Christian Reformed Church of Kitchener and of Guelph plan special services for welcoming the new students in their midst. Dates have been set tentatively. The students of the Wilfrid Laurier University in Waterloo and of the University of Waterloo are invited with their parents and friends to a welcome lunch in the Kitchener Christian Reformed Church on Ottawa Street, Kitchener on September 11 after the morning service and the students of the University of Guelph are in-

vited to a welcome supper after the afternoon service at 5 p.m. in the Guelph Christian Reformed Church at Water Street.

### Camp Kemonoya.

We like to use this opportunity to inform all present and new students of the universities in Waterloo and Guelph that again this year we plan to have a camp of preparatory fellowship and discussion with lots of sports (volleyball!) excursions and fun from Friday Sep. 2 to Monday Sep. 5. A bus will take you from Waterloo or Guelph to the camp, north of Peterborough. This is our traditional Labour Day weekend. It will cost approximately \$30. If you wish to come along, please, write to Mr. Bill Bos, 532A Brookhaven Cr., Waterloo.

### Our Office.

Send orders for Catechism for the Curious and for Models for Wedding Ceremony to office Huron Campus Ministry

Committee, 453 Albert St., Unit 12, Waterloo, Ont. N2L 5A7.

Remkes Kooistra  
Campus Chaplain

- to Bloomfield, Ont. Cand. Jake Kuipers of Grand Rapids, Mich.

### Declined

- to Woodstock (Maranatha), Ont. Rev. Jerry Hoytema of Sarnia Ont.

- to Blenheim, Ont. Cand. Jake Kuipers of Grand Rapids, Mich.

### Accepted

- to Oshawa (Zion), Ont. Rev. P.W. De Haan of Hosers, Iowa  
- to Bloomfield, Ont. Cand. Jake Kuipers of Grand Rapids, Mich.

- to Trenton, Ont. Rev. Adrian Van Geest of Drayton, Ont.

### New Clerk

Sarnia [Redeemer], Ont. - Mr. H. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4  
Sarnia [Second], Ont., Mr. H. Barneveld, 1329 Wilshire Dr., Sarnia, Ont. N7S 4N9.

# CHURCH NEWS

### CHRISTIAN REFORMED

#### Called

- to Trenton, Ont. Rev. Adrian Van Geest of Drayton, Ont.  
- to Strathroy (Westmount), Ont. Rev. H.J. Kwantes of Grand Rapids (Godwin Heights), Mich.

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## CALENDAR OF EVENTS

Sep. 2-5	Camp Kemonoya Labor Day weekend conference of the Huron Campus ministry. Contact Bill Bos, 532 A. Brookhaven Crescent, Waterloo, Ont.
Aug. 19-21	Lakewood Christian Conference Grounds near Sarnia emphasize Canadian Home Bible League week, Rev. Ron Hallman, speaker
Aug. 20	Lakewood Christian Conference Grounds near Sarnia, Ont. hold senior citizens day, 10 a.m.-5 p.m.
Aug. 26-28	Lakewood Christian Conference Grounds near Sarnia hold share and praise week with Dave and Marg Hinds providing music and song.
Sep. 10	Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
Sept. 11	Wilfrid Laurier University and University of Waterloo students invited to a welcome lunch for new students with parents and returning students, at the Kitchener CRC after the morning service
Sept. 11	University of Guelph students and their parents are invited to a welcome supper at Guelph CRC after the afternoon service at 5 p.m.
Sep. 17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville.
Sep. 24	All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr. Christ. High, Toronto, 9 a.m.
Oct. 15	Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker: Dr. E.F. Schumacher, author of Small is Beautiful.

### Schaeffer film series

The ten week film series, *How Should We then Live?* is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Road, Etobicoke from Oct. 3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman age, the Middle age, the Renaissance, the Reformation, the revolutionary age, the scientific age, the age of non-reason.

### NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
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# The Canadian Penitentiary under searchlight

Continued from page 1

criminal justice, itself epitomizes injustice". You do not have to be in the penitentiary long to realize this sad fact. Sometimes I get the feeling that the only difference between inmates and staff is that the staff member carries a set of keys and the inmates do not. The penitentiary has within its walls that which is asocial, uncontrollable, and marked with a sense of failure. This "pressure cooker" that contains all of society's sins and sicknesses exerts a corrosive effect on everyone, staff included. It serves as a training school for the inexperienced criminal. The stress that exists among staff, among staff and inmates, and among inmates and inmates, make the most trivial matters explosive.

#### Miracle workers

H.D. Sheehan, the director of the Dorchester (N.B.) Institution writes "We are not miracle workers. We are

better sleep in it." Repression of inmates who are people does not cure hate. Alternatives to incarceration must be found, especially in light of the fact that 60-70 per cent of the penitentiary population have committed no violent crimes.

Today there is little within the penitentiary service to stimulate reform. Initiatives by staff are not rewarded. Few incentives are provided to contribute to individual professional growth, and a sense of professional team work. The tendency among employees is to mind only their own business and job. Furthermore, it was discovered that the guards were totally lacking in training and education. Specific recommendations were submitted to fill this void. The resulting lack of professional self-respect also destroys co-operation between the security staff and the socialization staff. It is suggested that the veil of secrecy be removed from the peni-

out a fire ignited, a stone thrown, or a person hurt. While this does not make the news cast, it is noteworthy to remember the director's words of praise and respect for his inmate committee. The media presents the sensational and gory violent news that the public with its dulled nerve endings consumes as though it were fiction. Is the penitentiary problem then related to the society outside the walls? The sub-committee rightly suggests there is a relation which can be overcome by responsible public concern, awareness, and action.

#### Discipline

The sub-committee summarizes in one word what is wrong with the penitentiary system. "Discipline says it all". Rules and external authority is necessary. However, the discipline that is missing refers to internally imposed discipline. Internal individual and team discipline is a flagrant and conspicuous omission. The court im-

Inmate Bible Study of the leper healing account in Mark 2:40-45. While suggesting that leprosy is not nearly the problem it once was, an inmate intuitively stated, "we inmates are the lepers outside the city gates in 1977." Christ went to the touchables outside the city wall. Shall the Christian public not follow in the Master's Kingdom service?

Certainly, the visitation of inmates is important. Visitors serve as bridges and channels of Christ's love and forgiveness. Visits bring lost self-respect to faceless inmates who are starved for attention and human contact. When this self-respect is rediscovered the inmate can begin the tortuous road of 'rehabilitation' and must work out his own salvation. The stigmatized and branded inmate can and does become clean. The odds are against the inmate and for that reason visitation is not everything.

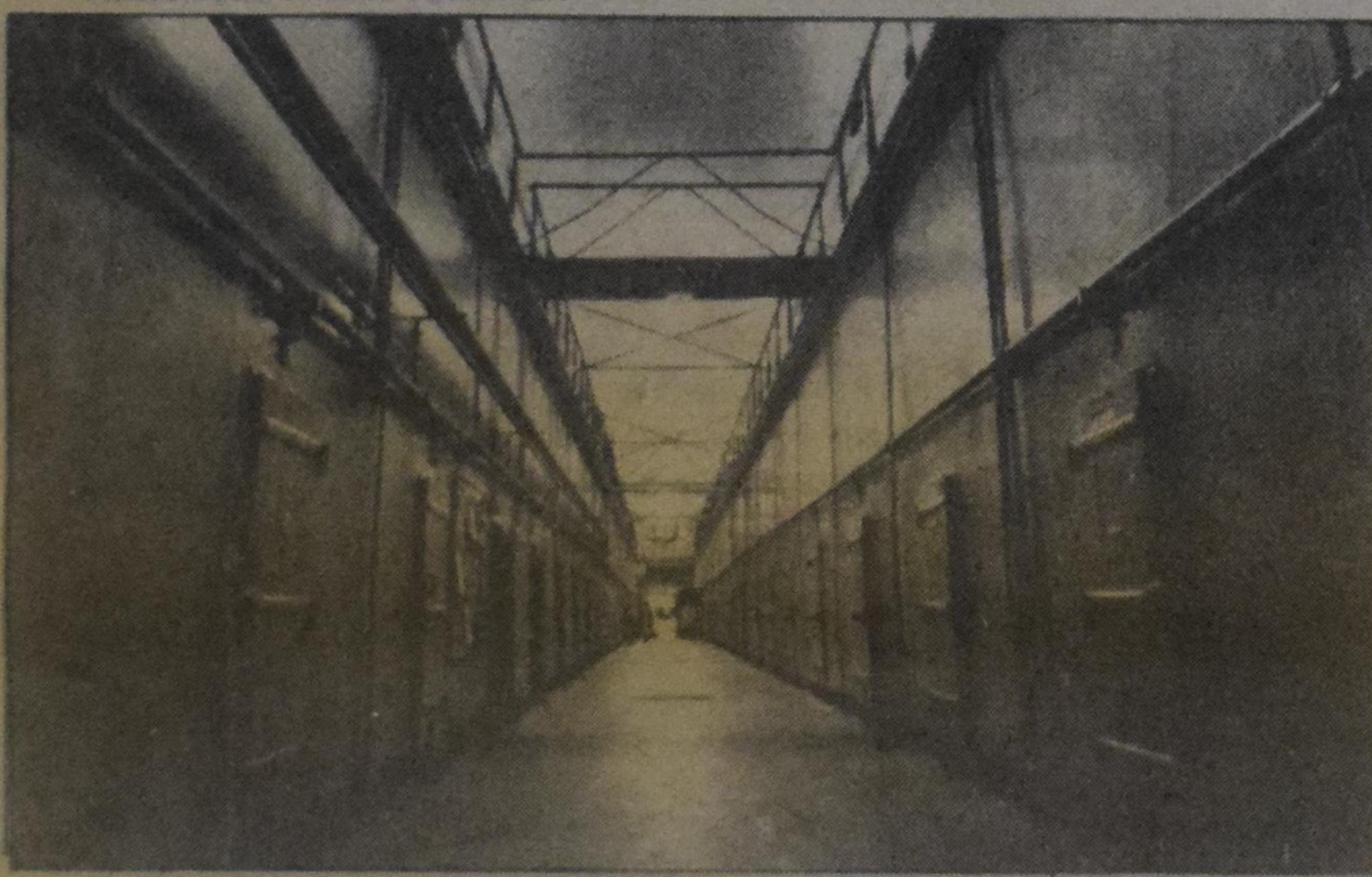
The harm done to the inmate during his imprisonment must be undone. Upon his release, who hires the inmate? Where will he live? With what financial resources? It is not surprising that after a few days he is out of money and 80 per cent are soon arrested and brought back into the penitentiary. The released inmate needs emotional support. He needs to know that there are people in the community that will listen and love him despite what he has done. As we will always have the poor, we will have the criminal but that does not remove the problem and the Christian responsibility. Are our Christian churches ready for any of these robbers, addicts, and murderers in our pews on Sunday morning? The justice of Christ is no longer "an eye for an eye"; Christ's justice reaches out to our community's rejects and robbers (re.Zacheus and Christ). Love and Christ's justice must transcend our naturally revengeful justice.

#### Image bearer

If Christians are the salt of the earth, including in the penitentiaries, I... wonder why there are so very few Christians working in the penitentiaries and in the related fields." The image bearer

"If Christians are the salt of the earth, including in the penitentiaries, I... wonder why there are so very few Christians working in the penitentiaries and in the related fields."

TRENTON STATE PRISON CORRIDOR.



taking the outcasts of society. Society has failed with respect to these people and we are taking them in." This kind of perspective is necessary for anyone concerned about corrections and penitentiaries. The majority of inmates are school-dropouts. They come from broken homes or no homes at all. These people lack totally in any kind of self-respect. "Crime pays" and "survival" are the only laws they know and live by. Millions are spent to maintain these cripples and recidivists. Candidly and categorically according to this report, the penitentiary has failed on two counts: to correct the offender and to permanently protect society. Except for the few that die in prison every inmate will some day be free. Without making concrete suggestions the report firmly states that alternatives must be explored. And what about the inmate who refuses, for whatever reason, to be motivated to change his life style?

The purpose of the penitentiary is not to punish, as the staff and public may mistakenly think. The judge punishes when he gives out the sentence. The penitentiary is to correct delinquents and protect society. It punishes only in so far as the laws of the institution are broken. This is an important and valid distinction that if understood would improve greatly interstaff relations. All too often the frustrations of a particular situation overwhelms a staff member and the response of revenge comes naturally. It is too simple for us outside the penitentiary walls to say that "they have made their own bed and now had

to pay for it". Repression of inmates who are people does not cure hate. Alternatives to incarceration must be found, especially in light of the fact that 60-70 per cent of the penitentiary population have committed no violent crimes.

Today there is little within the penitentiary service to stimulate reform. Initiatives by staff are not rewarded. Few incentives are provided to contribute to individual professional growth, and a sense of professional team work. The tendency among employees is to mind only their own business and job. Furthermore, it was discovered that the guards were totally lacking in training and education. Specific recommendations were submitted to fill this void. The resulting lack of professional self-respect also destroys co-operation between the security staff and the socialization staff. It is suggested that the veil of secrecy be removed from the peni-

poses the discipline of justice. Now it is the penitentiary staff who have custody of sentenced citizens and must employ their professional skills and disciplines to keep order and foster growth. The discipline that commands respect must be evident. The discipline that contributes to pride in one's work has been lost in the penitentiaries visited by the sub-committee members. Furthermore, the public must also learn to discipline itself to have expectations from the correctional institution. The penitentiaries and the justice system must be held accountable by the public.

None of the sixty-five recommendations to Parliament will lead to heavy spending; but all, when implemented, will mean changes in a failure-prone system. Will changes be implemented? Or will all the sixty-five recommendations be missed as one can miss the trees because of the largest forest. Will this report be lost in the dust like the Archambault Report of 1938?

What can we do, if anything? It is most important that the public become aware and sensitive to the human and financial waste found in the Canadian Penitentiary System. The members of Parliament and our penitentiaries must be held accountable to the public. In the midst of the cancerous growth Christians must realize their opportunity for making clear to our neighbors, colleagues, and leaders the implications of the Gospel. No where than the penitentiary is the atmosphere more rancid; and nowhere else will the active presence of Christians be more visible. I remember well our

Our criminal justice system that initiated the penitentiary system has changed little in its philosophy of imprisonment over the last 100 years. What do the Biblical and Christian theological perspectives have to say about justice, crime and punishment in the twentieth century? If man is an image bearer of God and a brother of Christ what does this mean for the formation of a Christian criminology and penology? What are the New Testament implications for punishment and forgiveness? Does the fact that medical knowledge has greatly increased our understanding of much criminal behavior mean anything for a

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# Penitentiary

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Christian view of punishment and justice? There is a great need for an articulate Christian voice to bring the Gospel to bear on our critical penitentiary injustice system. Of the 218 individual Canadians and the 66 groups that responded to the sub-committee's invitation for briefs and letters only two or three responses came from visibly Christian sources. Can and will the Christian community be challenged by such omission and failure to participate in this neglected area of Kingdom ministry?

The sub-committee appeals to all Canadians for understanding and direct or indirect participation in the justice system and the penitentiary. Citizen vigilante groups visiting certain institutions provide a means for public scrutiny and participation. If Christians cannot care, why should anyone else? The hate of many an inmate rises to such an intolerable level that when he is released he "snarls like an animal released from a cage." This spells danger for the community. Knowing that 60-70 per cent of the present inmate population are sentenced for non violence, is this not an opportunity to help find more humane and Christian alternatives? At today's costs, a 25 year sentence will cost \$400,000. Much money is saved by staying out of prison, but is not the value of a life worth more than even a 1/2 million dollars that might be saved?

The sub-committee's first and overarching recommendation is that its report and recommendations be studied and implemented. The Archambault Report lies unimplemented in the Ottawa Archives. The Attica proposals had very little consequence. The same can happen to the present report if the Canadian public so desires. As concerned Christians, we could ask our local Member of Parliament about the implementation of this report. Solicitor General Francis Fox may also be questioned as to the progress of study and implementation of the report. Will the report's recommendations help? Unless attitudes change within the justice and penitentiary system all the necessary changing of structures may become an exercise of playing musical chairs on a sinking ship. A new spirit and attitude is needed. Christians have this attitude in Jesus Christ. The Christian community cannot let this report die in the Ottawa Archives. The report is making an appeal for help. If Christians do not have it within themselves to respond, who will?

"One hundred years ago we treated epileptics and persons with such diseases as cerebral palsy as if they were demented animals. Many were... shunted away and ill-treated. Today most of these people lead useful, ordinary lives and in addition many persons who are, in fact, mentally ill, are treated on an out-patient basis. It is time we develop similar attitudes about social misfits, many of whom are in our prisons today. As long as the prisons are not subject to the public scrutiny, the problems of penal institutions will persist." (The Quaker Committee on Jails and Justice.)

Report to Parliament, The Sub-Committee on the Penitentiary System in Canada, Chairman: Mark MacGuigan, vice-chairman: Yvon Pinard, is available by writing: Minister of Supply and Services, Ottawa, Canada K1A 0S9, or through your bookseller, \$3.50, 178 pages.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

Many of us are aware of the fact, every Sunday when we worship, that in our churches we have a large percentage of aging citizens. Agencies and study commissions have talked about this and written about this. We have studies about geriatrics, we have people that specialize in gerontology and all these big words which simply mean that they are dealing with the matter of old age. With the passing years we have been encouraged to provide programs of activity, to build facilities, to do more for those who are aging. Many communities have actively promoted programs of action for senior citizens. Even in smaller towns there are facilities where the retirees can get together and where they can enjoy some form of recreation, or arts and crafts to relieve the loneliness and the boredom. Many provide transportation for them. Some communities provide 'meals on wheels' for them. We've been aware of the needs of older people among us.

During the last half century some twenty years have been added to our life expectancy. We know that these years require that we give support and encouragement to those who walk those last miles of the road. Down the street there is a senior citizens recreation centre. There are about eight or ten shuffleboard courts out there and a place to play horseshoes. But many sit inside and they make beaded purses, are active with leather work, or do other little things to pass away the time. This is a community project, it's used by a number of people and in this way, of course, it is very helpful. We've come in touch with a great many older people during the winter months that we have been in Florida. Part of our work was to minister to the winter visitors and many of them are retirees. Some are considerably older than we are, some are a bit younger, and repeatedly we have had to call on them in the hospital. Many of

**THOUGHT FOR THE WEEK:** Life is not just an endless succession of routine activities. Our days, our weeks, our years are not just routine successions of events, but we're travelers. Each event along the way points toward something new, something greater, something higher. When you travel through the mountains of life, first you may go thru the valley, then through the foothills, but ultimately you climb the heights. That's the beauty of the Christian life.

them have become sick; some have had strokes and some have passed away during the winter months. We've been surrounded by older people.

There are certain needs that older people have that ought to be met and basically they're not so different from the human needs at any age, but they become more evident when people live in retirement or in senior citizen housing, or when they can no longer provide for themselves. I'd like to mention a few of the needs as I see them for older people.

We all need affection. This is one of the deepest needs of the heart — to love and to be loved. When we feel some of the weaknesses due to age or feel that we are no longer as attractive or effective as we once were, we feel threatened, we lose some of our self-esteem. We're afraid that we are going to be rejected. The young are not very tolerant of the old. Some elderly people are very lovable and attractive, some develop traits of character which invite rejection. Whatever arrangements are made for the elderly you must give them an indication of genuine love.

There's a school near here where the teacher assigned one class in social studies to spend two hours a week calling on elderly people in a home for the aged which is about a block from the

## Strollers or wheelchairs

school. These youngsters call on the same person every week. The comments that were made in the paper and on TV indicated that this was working out very well. Some of the older people dressed up a bit more than they usually did and the children also seemed to be enjoying this sort of thing. They had to write reports about what they were doing and they wrote rather glowing reports of the older people that they were working with. I think there is a danger that we segregate older people and we put them off by themselves. Ralph Neder wrote a book on nursing homes and it's entitled "Old Age — the last Segregation". I think this has been true. There are adult condominiums that don't even allow grandchildren to come for a visit. There are mobile home parks that are for adults only. I noticed that at one of them you have to be at least fifty to get in; others at 45. I don't know just when you become an adult, but at least that's what it means. These are set aside for older people. I don't believe I would like this too well because there's something nice about having children around even though they can be a bit of a nuisance once in a while. The babble of children's voices, the shouts and screams of children can be good music in the ears of someone who is getting older. But, we need above all that we are not shunted to the sidetracks but we want to feel that we belong.

Each of us also likes to feel independent. We want to regulate our own lives. It is important for a person who in life has been able to make some rather important decisions to be able to continue making decisions for himself. A totally planned life is dehumanizing and that's also true for the aged.

Above all, we need a sense of self-esteem and self-worth. A grandmother said, "My daughter is good to me but I hate to be such a bother to her." Some children have made it rather clear that the care of the parents is a burden, one that they carry patiently but at the same time that the care of the parents occasionally feel, well, it is a bit of a burden to take care of grandma or grandpa. When aged people notice that they become a burden, they lose their self-esteem. I think this is also true in a number of nursing homes where they are not allowed to do certain things or they're not kept very busy. They sit and they wait until the hour of death comes. We may not rob a person's self-image. We ought to let them keep their self-esteem. It isn't easy to meet these demands. When parents live in with their children the problem is usually acute. The fine facilities provided for the older citizens often paid for by social security funds, are geared to meet the emotional needs as well as the physical ones, although it does seem as though with these kind of facilities, where the elderly people are separated from the family, that they get the feeling that they've been rejected.

The church should be involved to a greater extent in the care of its senior citizens. I wish we could get rid of the word 'shut-ins'. To me that is a pathetic term. There is danger that they are shut-out from the activities of the church, but it doesn't have to be that way. They ought to be able to have the weekly bulletin of the church and they should be given absentee ballots when there is a meeting that is held. They should be encouraged to contribute to the church financially, if possible. Communion should be given to them. In short, keep alive a person's relationship with his church. Then, not as an object of sympathy, but as a contributing member. Above all, show concern and genuine love. Card showers are often given to people when they have their birthdays. The trouble with this is that they get a bushel full of cards one week and then for eight or ten weeks they hear nothing. It's far better that these cards are sent on a regular basis so that they can feel that they're not forgotten.

# REFLECTIONS ON I PLEDGE YOU MY TROTH

Part 4 of 4

by Professor L.Selles

Prof. Selles is on the staff of the Canadian Reformed Theological Seminary, Hamilton, Ont.

## Abortion

I have the same objection against the discussion of the question whether abortion is legitimate in case of rape and incest. Olthuis has no doubt that "life — including potential human life — is to be preserved rather than destroyed", p.77. He rejects all abortions in cases wherin a married or unmarried female was a willing party to the sexual act. Since in cases of rape and incest, the willingness and with it the responsibility for act and consequences are absent, Olthuis considers abortion in such instances legitimate. He considers abortion a possibility in cases of probable extreme deformity or imbecility of the fetus, p.78.

As to the latter case, I cannot see how the probability of deformity would entitle a couple to take things out of the hands of God and into their own hands, with all the dangers involved in it. And as to the former cases, there is more to it than the factor of unwillingness alone. A conclusion of legitimacy of abortion solely on this ground seems therefore not sufficiently founded and too hasty. I, for one, do not see my way clear in it.

## Generation gap

It is refreshing to read that the so-called generation gap "is not inherent in man's psyche", as has been contended, but a sign that the biblical view of nurture has lost out to either the authoritarian view of absolute authority exercised by parents, or to the permissive view of absolute freedom given by parents. "In the body of Christ parents and children are united because the only decisive gap is between obedience to the Lord and disobedience," p.98.

## Mother's plight

I cannot say that the paragraph dealing with what Olthuis calls "the plight of the mother in today's family" is just as refreshing. "Both father and mother are," according to Olthuis, "head of the family," p.103. Both share the household duties. There is no law that father should find his work outside the house and mother inside the house. "A woman should also be able to follow a career, even if she decides to marry and have children", p.103.

It might be good in some families that instead of mother, father stays home. If both want to follow a career the opportunity to do so without endangering family life should be created.

"A father or mother who wanted to make his parental office his primary profession should receive a salary", p.104 (From whom?)

Extended furloughs from outside work should be given to women during pregnancy and to father or mother during the childhood of their offspring, p.104. The blessing of all this would be that mothers plight

would be taken from her, her boredom would disappear, she would take a new interest in her household, and would develop herself more fully as a person, pp.102-104.

It is all very 'mod' and 'womennibish' but for that reason not yet very scriptural.

"Unfortunately," Olthuis writes, "many families begin with the assumption that it is clearly mother's duty to stay home and take care of the offspring." And he asks: "Why? Isn't the father as much a parent as the mother?" pp.102,103. He is indeed! That does not mean, however, that the task of father is the same as the task of mother. The function of wife and mother in marriage and family is different from the function of husband and father. Not we but God made it that way. He made man male and female. He gave woman as a helper to man. He addressed woman and man each separately and in different words after the fall, and He maintains this difference in function as the whole Bible testifies. The tasks of a father and a mother can therefore not be the same. The first task of the mother is, in agreement with God's assignment, in the house. Whether or not there can be other tasks when the family flies out in the day time or whether there may be an additional task in special circumstances, is another matter. That does not change the God ordained fact that the first task of the mother is in her family. This assumption is not an unfortunate thing, as Olthuis suggests but a scriptural truth and a great blessing for the family, the mother included.

## Key power

The keys of the kingdom in the family are given, according to Olthuis, to parents, with the promise that whatever they bind on earth in their families will be bound in heaven, and whatever they loose will be loosed in heaven, p.105. Extending this view to the teachers in school, the rules in the state, the leaders in society, it comes down to it that the key power of the church would be restricted to purely church matters. That is certainly not in agreement with the teaching of the Lord Jesus. He did not invest various kind of persons with a similar variety of key powers, cutting it all up and distributing it all over! He invested His apostles and in them His church with the all persons and all things encompassing power to bind and to loose according to the dictates of His Word and Spirit, and He invested parents, teachers, etc. with the authority to govern children accordingly.

## Friendship: obstacles

Finally some reflections on the last section of the book dealing with friendship. This section is the most appealing for me. One reason is that friendship belongs to the forgotten subject matters in present day writing. Another reason is that I did not feel as jumpy as I constantly did when studying the other parts. A third one is that, as Olthuis rightly observes, loneliness is on the increase in our present society, but the remedy of friendship is on the decrease, and has become relatively rare.

Olthuis sees as causes for this decrease: the lingering aloofness of the church toward friendship as reaction against the idolizing of friendship in the ancient Greek-Roman world and the preference for it in the world renouncing spirit in the medieval church, p.108; the lasting wrong notion in the Christian community that in contrast to the heavenly spiritual love of God, love in friendship is just earthly and natural, pp.109,119,120; the modern obsession with physical sexuality which casts the shadow of suspicion over friendship between adults, pp.108, 115, 127, 128; and last, but foremost, the state of our modern society with its disappearing togetherness, its competition instead of concern, its substitution of T.V. for companionship, pp.126, 127.

I cannot see that the three reasons which are mentioned first are too much of an obstacle for the development of genuine friendship, but the last one certainly is. The sprawling secular city of our time is hardly the place where friendship can flourish.

Olthuis mentions that Abraham was called the friend of God. It was no one less than God Himself who gave Abraham that name, making him his confidant and companion. The Lord Jesus did the same with His disciples. "No longer do I call you servants," He said, "for the servant does not know what his master is doing, but I have called you friends, for all that I have heard from my Father I have made known to you." John 15:15. Proverbs (18:24) testifies that "there is a friend who sticks closer than a brother."

A wonderful example of it in the Old Testament is shown in the portrayal of the friendship of Jonathan and David. And as to the New Testament, the friendship enjoyed by the Lord and His disciples in the house of Mary, Martha and Lazarus is wellknown. The Lord Jesus not only said: "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13), He did it too and not just for His friends, but as Paul adds, even for enemies, Rom.5:10.

These and other passages, speak of friendship. They also show the nature of friendship, its value, its joy, its significance in the enrichment of life and in the conquest of the great spoiler of the joy of life: loneliness. It would therefore have been better, in my opinion, if Olthuis had not just mentioned some Scripture references for friendship, but had based his exposition on the biblical data.

## Definition

I think of the way Olthuis defines friendship and the way the Bible pictures it. "Friendship", according to Olthuis, "is a pledged vow of troth between two persons based upon psychic congeniality", p.112. A definition like that does not stand out by clarity. Olthuis writes himself "the vow of trust is usually unspoken". Would it then not have been better to leave that out in the definition of friendship? More so because friendship in addition to "reciprocal, preferential and selective" (p.112) is also spontaneous.

## Biblical description

How does the Bible describe friendship? Let me just mention one text:

"When he (David) had finished speaking to Saul", we read in 1 Sam.18:1, "the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." No definition can tell so clearly what friendship is as is done in this passage with the aid of the wonderful metaphor of the knitting of Jonathan's soul to David's soul.

## Biblical presuppositions

I also feel that if the exposition had taken its point of departure in the scriptural data, it had become clearer that friendship, if it is to hold its rightful place in the Kingdom of God, should be rooted in the unity of faith as confessed and experienced in the church of God. I see this condition of the unity of faith for friendship in the Kingdom as a necessary articulation of the love of God whereby, in Olthuis' words, a particular friendship should be moved, p.120. It may also help to dispel that wrong notion that compared to the 'spiritual' love of God, friendship is not more than a 'natural' love and as such a matter of lower concern, cf.p.119,120. Even better, it may help to show that not only marriage, but friendship as well, should be 'in the Lord'. 2 Cor.6:14: "Do not be unequally yoked with unbelievers" is just as applicable to friendship as it is to marriage.

## The call for friendship

For the rest, I share Olthuis' concern for a world which has hardly room for friendship because of the suspicion of illicit relationships cast on it by a sex crazed society. It is a tragic loss indeed, as Olthuis observes, to do without friendship and it is so in particular for them who do not enjoy the intimacy of marriage and family life, p.128.

He sees therefore, an obligation for the Christian community to help create a climate wherein friendship can flourish. The recovery of troth, in his opinion, will do that for friendship and no less for marriage and family, and give that 'authenticity and integrity again flourish in the land', p.128. The words reminded me of Psalm 85. This psalm speaks in the second part, though with different words, also about troth, vss.10-12. It ties it up, however, with a hearing what the Lord will speak, a turning to Him in the hearts and of fearing Him, vss.8,9.

## In conclusion

I regret that these presuppositions for genuine troth did not receive closer attention in the book and that instead of hearing what the Lord speaks with respect to the topics of the book, I heard an interpretation of God's speaking, which as I have tried to show, does not do justice to God's Word in various respects. Although the book is well written and contains various paragraphs with which I wholeheartedly agree, I cannot accept nor recommend it as a thoroughly scriptural exposition on marriage, family and friendship, and as a guide in teaching and in studying these gifts and blessings of the Lord.

# Evolution OR CREATION

by Harold G. Coffin

**Introduction**

Many young people of our reformed denominations attend public high schools across the country. These teenagers are bombarded by humanistic studies in every subject, where our Creator and Provider is at best ignored. Unfortunately, there is very little literature available to give these students an idea as to how a God-centred approach to the various subjects would differ from what they now learn.

Some time ago it was suggested to the editor of Calvinist Contact that a series of articles for our young people should appear on the various high school disciplines which will reflect reformed and Biblical thinking. Among our readers there are teachers, lecturers and professors who should be willing to write articles explaining the Christian view of all high school subjects, from art to zoology.

One of the most obvious controversies in which we become involved is that between evolution and creation. In its September/October 1975 issue, *Liberty* [a magazine of religious freedom] ran an excellent article on Evolution or Creation, written by Harold G. Coffin, professor of paleontology at Andrews University, Berrien Springs, Mich. We gratefully acknowledge the permission of *Liberty* to reprint the article for our readers. The article is broken down in five sections and we will run these sections in five successive issues. Footnotes will appear after the last section.

On a television panel celebrating the centennial of Charles Darwin's book *Origin of Species*, Sir Julian Huxley said, "The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun."<sup>1</sup>

If evolution is used to mean simply change, evolution can be said to be a fact. However, most people understand evolution to mean progressive change in time from simplicity to complexity, from primitive to advanced. This definition of evolution is not based on fact. Study of inheritance has revealed that changes can and have happened, but the obvious minor changes occurring to living things today give no basis for concluding that limitless change has transpired in the past.

Research on inheritance and observations of living animals and plants have shown that mutations can bring about new and permanent minor

changes not represented in the heredity of either parent. Mutations are changes or disruptions of the genes in the chromosomes within the reproductive cells of the parents caused by cosmic radiation, heat, X-ray, and some chemicals.

Scientists consider the great majority of mutations harmful. While mutations that produce seedless grapes or navel oranges seem beneficial to man, such changes do not help to produce more grapes or oranges. The mutation that produced short-legged sheep (Ancon sheep) helps keep the sheep from straying or jumping over fences, but obviously this mutation does not benefit the sheep.

Scientists have produced many mutations of the fruit fly and have studied them in the laboratory. For example, they have produced a condition in which the eye lacks pigment (the fly has white eyes). If this condition occurred naturally and if it proved to be an advantage to the fly, it is conceivable that eventually the entire population might become white-eyed.

However, as it turns out, female flies will not mate with the white-eyed males as long as normal-eyed males are available. Obviously, then, such a mutation could not become established under natural conditions. Here is an example of natural selection in operation - the mutation is not passed on to new generations.<sup>2</sup>

Natural selection, or survival of the fittest, formed one of the key concepts in Darwin's evolutionary theory. That more fit organisms have more chance to survive than the others is obvious. This principle does operate in nature, but geneticists are now challenging certain aspects of the theory. Scientists have assumed that all mutations were either harmful or helpful to the organism. Under such conditions natural selection would operate. However, recent study has found that neutral mutations also occur. These may cause variations and change, but natural selection does not bring about a rejection or retention of these

Part 1 of 5

mutations.

Several scientists have criticized another aspect of the theory of natural selection and evolution - the equating of increasing complexity with fitness. Nothing in the theory of evolution explains why an increase in complexity should make an organism more fit for its environment. Nor does natural selection ensure that organisms that survive will be more complex. They may be more fit, but not necessarily more complex.

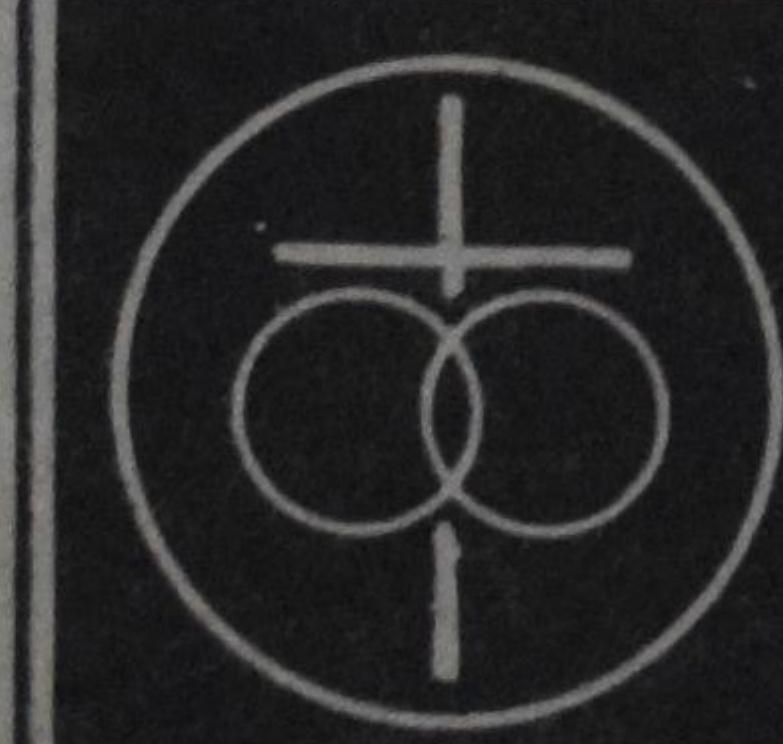
Does natural selection help select more and more complex organisms in a process of major progressive evolution? Or does it just bring about random minor changes with no noticeable trend toward greater complexity?

As environments have changed, animals and plants have changed. Obviously much adaption has occurred, but has this adaptive change actually caused evolutionary progression from one major category to another? The evidence from science does not support this kind of change.

It is apparent that most changes are adaptive or degenerative. They are seldom large modifications - usually only within species. This is microevolution. What would be the mechanisms that would provide for major change (macro- or megaevolution) of organisms from one basic kind into another basic kind, or from a common ancestor?

Richard Goldschmidt, a well known geneticist now deceased, spent twenty years working with the gypsy moth, Lymantria. After perhaps a million breedings of different varieties from around the world, he came to the conclusion, that geographic variation is a blind alley that leads only to micro-evolution within the species. Because of his studies he had to conclude that for major progressive evolution to occur, large mutations or macromutants must have existed in the past. Half jokingly, he called these "hopeful monsters." The science of genetics is still looking for the existence of these "hopeful monsters."

Continued next week



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## Moralisme

Moralisme is een groot gevaar voor de kerk en voor ons geestelijk leven. Het is een gevaar dat in vele kerken aanwezig is, en...helaas weinig wordt onderkend. De stereotype vraag wordt dan gesteld: wat is de moraal van deze geschiedenis? Wat kunnen we hieruit leren? Er zijn heel wat preken gemaakt en gehouden die er in opgaan om van kerkmensen mooie, evenwichtige christenen te maken, die veel geleerd hebben van allerlei mooie en minder mooie figuren in de bijbel. Zulke preken kan men net zo goed in een synagoge houden, een jood zou er zich niet aan ergeren, hij zou er nog wat van kunnen leren. Immers hij is ook nog geen harmonische persoonlijkheid. Op zijn best wordt de Here Jezus er nog even bijgehaald, zo aan het eind van de preek. Maar Hij stond niet in het centrum.

Als een predikant werkelijk "gestudeerd, gezocht, geworsteld en gebeden" heeft, dan haalt hij de Christus er niet maar bij, omdat hij anders critiek uit de gemeente ontvangen zal (o, die heilzame critiek van goede gemeenteleden). Nee, het zal de predikant een behoeft zijn, een drang der ziel zijn om bij elke tekst zijn Heiland, in wiens liefde en gemeenschap hij leeft te verheerlijken. (Kuyper)

De enige remedie tegen het moralisme is: er mee ophouden, en christo-centrisch denken, leven en preken.

Het geestelijk leven wordt er door bedreigd. De aandacht wordt afgeleid van de Christus naar de Christen, naar de mens, die toch vooral een harmonische persoonlijkheid moet worden. Kuyper illustreert zijn eis tot Christo-centrische prediking met het volgende voorbeeld (u kunt het vinden in *De Heraut*, no.935, 24 nov.1895, die ik zo'n 23 jaar geleden maar over de oceaan heb meegenomen):

"Stel b.v. gij hebt te prediken over het gebod: Gij zult niet stelen. Dat is de leerstellige stof die ge te behandelen hebt. Deze stof is rijk en uitgebreid, en vereist velerlei ingaan in de gevallen des levens en in de gevallen der conscientie. Uw tijd is u krap toegemeten. Uitweldingen kunt ge u niet veroorloven. En daardoor gebeurt het dan vaak, dat men bij zulke onderwerpen teveel in de zedekunde blijft hangen, en te weinig in het geloof uitvloeit. Want natuurlijk, kunstjes helpen hier niet. Te verwijzen, gelijk vaak geschied is, naar Phil. 2:7: dat Christus Jezus het geen roof geacht heeft Gode evengelijk te zijn' en daaruit tegen diefstal te ageren, is eenvoudig vals vernuft. Ook, te zeggen dat Jezus arm was, en toch niet stal, beduidt niets. Dat alles zijn woorden zonder betekenis. Zulk een Christus-prediking bederft de zaak en brengt u niet verder. Dat Jezus tegen stelen was spreekt vanzelf. Van geheel andere zijde moet hier de Christus inkomien. Vooreerst om ons de recht door God gewilde verhouding tegenover het aardse goed te doen verstaan. En ten tweede, om ons de schuldverzoonende en voldoende vrucht van Christus' werk te doen genieten, ook, waar we, wel niet rechtstreeks aan diefstal schuldig staan, maar toch in de conscientie ons aangeklaagd weten, dat de uitingen van ons hart onzuiver waren, en ontvingen wat ons rechtens niet toekwam, of hielden wat van ons weg moest." "Gaat ons hart uit naar het hoogste goed, en rentmeesteren we slechts op aarde? Willen wij het recht dat God bestelt eerbiedigen? Zowel nu wat de uitgangen van ons hart, als wat dat recht betreft, spreekt heel de persoon en het werk van Christus sterk en overweldigend. Of wat was zijn lijden en sterven anders dan juist een teken van bereidwilligheid om dat recht zijns Gods te eerbiedigen, daar waar het hem zelf weg deed zinken in vloek en dood? Zo is dus een Christusprediking, ook bij zulk een stof niet alleen mogelijk, maar komt ze zelfs ongedwongen en vanzelf aan de orde, mits men maar dieper in de zaak indringt. Ze is dan zelfs rijk en overvloedende. En ook, door niets zal de geest der dieverij en der oneerlijkheid zo sterk in ons bestreden worden, als door zulk een prediking van de Christus niet bijkomende blij, maar ten grondslag liggende aan heel de predikatie over het gebod tegen het stelen."

Christus moet gepredikt worden. Hij moet het middelpunt zijn van elke preek. Dit is voor alles nodig. Geen moralisme. Dat wil natuurlijk niet zeggen dat er niet veel in de Schrift gevonden wordt waar we iets uit kunnen leren. Paulus geeft ons daar welvoorbereiden van. Maar nooit zonder Christus. Hij is het middelpunt van heel Gods openbaring in de Schrift. Ook van de heilshistorie. En dus ook van de preek. Zo alleen wordt het geestelijk leven gedienst, en de gemeente gebouwd. Ik ging eens een keer de preekstoel op en op de kathedraal was een plaatje geschroefd waarop te lezen stond: Sir, we like to see Jesus today!

J. VanHarmelen

## De vlugge, prettige synode van de Christian Reformed Church

door Rev. J. VanHarmelen

De Liturgie Commissie vroeg en verkreeg van de synode een voorlopige goedkeuring op een nieuw formulier voor het voltrekken van een huwelijk. Voor twee jaar kan men dit formulier gebruiken en de kerken worden verzocht haar op- en aanmerkingen aan de commissie door te geven. Geen goedkeuring werd verleend aan het nieuwe formulier voor de doop van volwassenen. Dit gaat terug naar de commissie voor verbeteringen.

Zoals ik al zei: er zijn natuurlijk veel meer rapporten zoals dat van de Chaplain Committee, Synodical Committee on Race Relations, Synodical Interim Committee, maar het zou me te ver voeren om op al hun voorstellen in te gaan.

Ik ga nu stilzwijgend voorbij aan allerlei rapporten van Christian Reformed vertegenwoordigers in de besturen van het Amerikaans of Canadees Bijbelgenootschap, Lord's Day Alliance in de U.S.A. en Canada, allerlei Christian Colleges, etc., etc.

In de meeste gevallen zijn het ook op de synode hamerstukken, en unaniem worden ze voorgesteld als aanbevelenswaardige doeleinden voor kerkelijke collecten. Soms mag zo'n vertegenwoordiger het woord voeren en zijn zaak bepleiten. Doch meestal wordt hij alleen door de pre-adviserende commissie gehoord, als het nodig is.

### Studiecommissies

De rapporten van de studiecommissies vragen een leeuwenaandeel van de synodale tijd als b.v. de richtlijnen voor het huwelijk, ethische besluiten over de oorlog, de vrijmetselarij en het lidmaatschap van de kerk, het gebruik van de gaven der vrouw in de kerk, vaste regels voor de rechtspraak in onze kerkelijke vergaderingen, een nieuwe vertaling van de geloofsbelijdenis etc., etc.

Dat is gewoonlijk heel interessant materiaal. Waarschijnlijk hebt u al iets gehoord over het rapport dat handelt over richtlijnen voor het huwelijk. Ook dit rapport is niet aangenomen. Het was te verwachten. Rev. Haverkamp schreef er over in *De Wachter*: het lijkt meer op inlegkunde dan op uitlegkunde. De synode heeft nu een nieuwe commissie benoemd en die commissie krijgt het lange rapport van de studiecommissie en het rapport van de pre-adviserende commissie om te bestuderen, en in 1979 of 1980 verwacht de synode het resultaat van haar arbeid.

Het moet mogelijk zijn dat een commissie bijbelse richtlijnen kan geven voor het huwelijk. Ondertussen blijft

het geraden alleen te trouwen in de Heer, en er aan te denken dat de Heer Jezus Zelf gezegd heeft: wat God heeft samengevoegd mag de mens niet scheiden!

Daar er echter in onze tijd zoveel huwelijksmisère is kunnen met een paar teksten de wonderen niet helen, en is het goed dat het probleem nog eens van alle kanten bekeken wordt, zonder inlegkunde. De nieuwe commissie moet de bijbelse gegevens t.a.v. echtscheiding en hertrouw opnieuw onderzoeken en duidelijk omschrijven, opdat ze pastoraal kunnen worden gebruikt in de droevige situatie van echtscheiding en hertrouw zoals die in onze maatschappij zich aan ons opdringt. De kerken mogen in het bizarde deze commissie wel begeleiden met haar gebed opdat de Schrift recht worde verstaan en ook recht worde gesneden!

Overigens is zo'n opmerking over het gebed wel op z'n plaats, want we horen heel weinig gebeden voor al dat werk dat kerkelijke commissies doen, en het is toch ook zo belangrijk voor de ontwikkeling van ons kerkelijk leven.

Het nam haast een hele morgen om als synode te komen tot een bijna geheel aanvaarden van de richtlijnen afgelied uit de bijbel ten aanzien van de verantwoordelijkheid van christenen in betrekking tot de oorlog. De commissie maakte onderscheid tussen grondige bijbelse beginselen, waaraan niet te tornen valt en die onder alle omstandigheden ons moeten leiden bij onze beslissingen, en de richtlijnen die christenen moeten helpen naar deze bijbelse beginselen te leven.

Het was een goed rapport, evenals dat over de vrijmetselarij en het lidmaatschap van de kerk. Iemand die een vrijmetselaar is kan alleen lid worden van de CRC als hij de religie verwerpt die de vrijmetselarij voorstaat, en er berouw van heeft dat hij aan die religie met een eed trouw heeft gezworen. Als een lid van onze kerk vrijmetselaar wordt, dan moet hij vermaand worden. Hij wordt voorwerp van vermaning en tucht omdat zeer speciaal het religieuze gezichtspunt van de vrijmetselarij onverenigbaar is met het christelijk geloof.

### De vrouw in de kerk.

De gaven van vrouwen mogen in de kerk, ja moeten zelfs gebruikt worden, dat staat duidelijk in de Schrift. De commissie kreeg echter nul op het request toen de commissie ook vroeg om een studiecommissie, die zou moeten nagaan hoe de kerk zich het best kan wijten van haar taak ten aanzien van de problemen en veranderingen die veroorzaakt zijn door de verandering van de rol die de sexes spelen in onze gemeenschap. Ik denk

dat de synode dit min of meer aanvoerde als een poging van de commissie om toch weer de zaak van de vrouw in het ambt langs deze weg aanhangig te maken. De synode zei: nee! Een commissie om de kerken te helpen gedurende de volgende drie jaren, ja, maar een nieuwe studiecommissie: nee!

De synode accepteerde de "judicial code", een heel stel regels die van grote hulp kunnen zijn bij het verkrijgen van een eerlijke uitspraak over een zaak waarover twee partijen verschillend denken, en die vooral in appéls zaken, die steeds op de agenda van een synode voorkomen, een rechtvaardige oplossing helpen bereiken. Een degelijk en wat moeilijk rapport, dat ook reeds door verschillende classieke commissies ter dege werd bestudeerd, en nu zijn synodale bekroning heeft gekregen, wat vooral voor rechter Feikens, de promotor van deze code, een blijde dag was, en ook door velen daarmee werd gefeliciteerd.

Een commissie die bezig was met de vraag naar een nieuwe belijdenis kwam met het voorstel om een commissie in het leven te roepen met de opdracht om de Nederlandse Geloofsbelijdenis opnieuw in het Engels te vertalen. Deze vertaling zou een beter gebruik bij de opvoeding van de kerkleden in de hand werken, vooral nu we ook al een betere vertaling hebben van de Heidelbergse Catechismus, terwijl die van de Dordtse Leerregels in de maak is.

**En nu de voorstellen en appéls**  
Eerst maar de zaak van Dr. A. Verhey, die van zich spreken liet na zijn examen op de vergadering van classis Grand Rapids East. Er waren twee voorstellen, drie appéls, vier communicaties en vijf en twintig brieven over deze zaak dus wel een bewijs dat de kerken verontrust waren. De synode zou deze zaak dus heel ernstig moeten behandelen.

De pre-adviserende commissie heeft een vraaggesprek gehouden met Dr. A. Verhey, Rev. P. DeJong, minister of

Vervolg op pagina 10

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## Synode 1977

### Vervolg van pagina 9

de Dutton CRC, de kerk van het appéel, en Rev. T. Hofman van de Neland CRC, de kerk waar de Ministerial Credential van Dr. A. Verhey is. De kerkeraad van Neland was reeds bezig met deze zaak van Dutton, en had reeds een commissie benoemd bestaande uit Dr. A. Bandstra, Rev. T. Hofman, Dr. C. Kromminga en Dr. W. Spoelhof om met Dr. Verhey te spreken over de aard van zijn Schriftuitleggingen, om na te gaan of zijn

manier van exegese in strijd is met onze belydenis, en zo mogelijk hem te overtuigen als dat zo is, en te proberen beide partijen te verzoenen op pastorale wijze.

De synode besloot om van deze commissie gebruik te maken ten einde het appéel van Dutton op de meest geschikte wijze te behandelen. De synode zou aan deze commissie de ideeën van Dr. Verhey bekend maken, die te berde gebracht werden in de voorstellen, ap-

pels, communicaties en brieven, om deze met Dr. Verhey te bespreken, en vooral na te gaan of bij zijn manier van Schriftuitlegging het echt-gebeurd-zijn-karakter van de Schrift is uitgesloten of in twijfel kan worden getrokken - hoe verstaat hij de slang uit Genesis 3, en hoe verstaat hij de aardbeving in Mattheus 28?

De synode verwacht een rapport van de kerkeraad van de Neland CRC over het resultaat van zijn onderzoek op de volgende synode in 1978.

Met voorbijgang van verschillende voorstellen, om een evangelist het recht te geven de sacramenten te bedienen (er werd een commissie benoemd), om een eenvoudiger vorm te geven aan het rapport "the nature and extent of biblical authority" (het werd afgewezen), komen we tot het bezwaarschrift van Dr. Harry Boer. Dat zal de eerstvolgende jaren wel degelijk de aandacht van de kerken vragen. Dr. Harry Boer noemt het een confessioneel revisie bezwaarschrift. En de synode besloot het gravamen in zijn geheel af

te drukken in de Acta, en verklaarde dat het nu aan de kerken gegeven werd om overwogen te worden. De synode benoemde een commissie om de reactie van personen, kerkeraden en classes te ontvangen, om het gravamen in het licht van de Schrift te bestuderen, om de synode van 1980 te adviseren.

De gravamencommissie bestaat uit negen personen, 3 ouderlingen, 3 predikanten en 3 leden van de theologische faculteit. We zien uit naar de Acta van de synode, waarin we alles kunnen nalezen.



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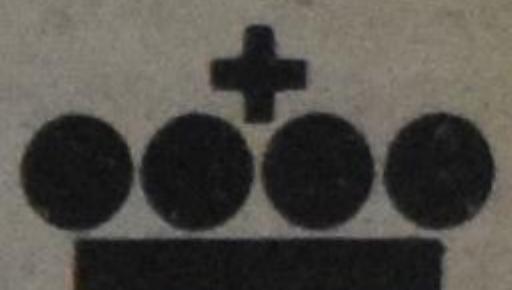
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# Kerkelijke pogingen om Zuidmolukkers te beïnvloeden

De volgende artikelen verschenen in Kerknieuws tijdens de kapingen enkele maanden geleden. De artikelen tonen aan dat de kerken, ook de Molukse kerken zelf, bezig zijn met de religieuze en sociale aspecten van het Molukse probleem.

## Hervormde Synode stuurt Molukse kerken telegram.

De Hervormde synode heeft tijdens haar zomervergadering te Driebergen aan de Molukse kerken in Nederland naar aanleiding van de gebeurtenissen in De Punt en Bovensmilde een telegram gezonden. De synode zegt daarin met deze kerken te willen nagaan hoe de hervormde en Molukse kerken gezamelijk vrede en gerechtigheid zouden kunnen dienen. De hervormde synode gaat daarbij uit van de roeping om samen dienaren en getuigen te zijn van het koninkrijk Gods.

## Op bezoek bij de Molukse kerk

Twee Nederlanders zijn op Eerste Pinksterdag naar de Molukse kerk in Nijmegen geweest.

Het plan kwam spontaan op en werd - na enig overleg - in dezelfde geest uitgevoerd. Aanleiding ertoe was het verwijt van de Molukse kerk dat zij zich door ons in de steek gelaten voelde.

De hele dienst was in het Maleis. In de brief die eerst voorgelezen werd en in de preek daarna kwamen de woorden Bovensmilde en Glimmen veelvuldig voor zodat wij begrepen dat de kapingen ter sprake kwamen.

Een vriendelijke mevrouw leende ons haar liedboek, zodat wij de Maleise gezangen konden meezingen. De kerk was vol en er werd enthousiast gezongen. Los van elkaar werd door een mannen- en een vrouwenkoor gezongen, terwijl er ook nog een muziekgroep speelde. Tot slot van de preek vond een samenvatting in het Nederlands plaats. Naar de dominee ons later vertelde deed hij dit alleen omdat veel Molukse jongeren het Nederlands beter verstaan dan het Maleis. Ook nog taalproblemen in deze gemeenschap dus!

Aan het einde van de dienst werden wij meegenomen naar de consistorie waar we aan het dankgebed deelnamen. Op onze opmerking dat we al weer een koor hoorden zingen antwoordde de dominee dat het koor alvast oefende voor de dienst van Tweede Pinksterdag.

Onze indruk was dat de Molukkers in hun kerk meer traditie bewaard hebben dan wij.

De kapingen hebben ook de Molukse kerk sterk in beroering gebracht. De kans op

isolement is door de gebeurtenissen weer groter geworden. Als van hun kant contact gezocht wordt dacht ik dat onze kerk daar zeker op in moet gaan.

## Gesprek met Molukse theologisch student

Een redacteur van het Nederlandse Dagblad, de heer Wisse, heeft met Frans Pelletimu, student aan de Theologische Hogeschool van de Gereformeerde Kerken (Vrijg.) te Kampen een goed gesprek gehad over de kapingen.

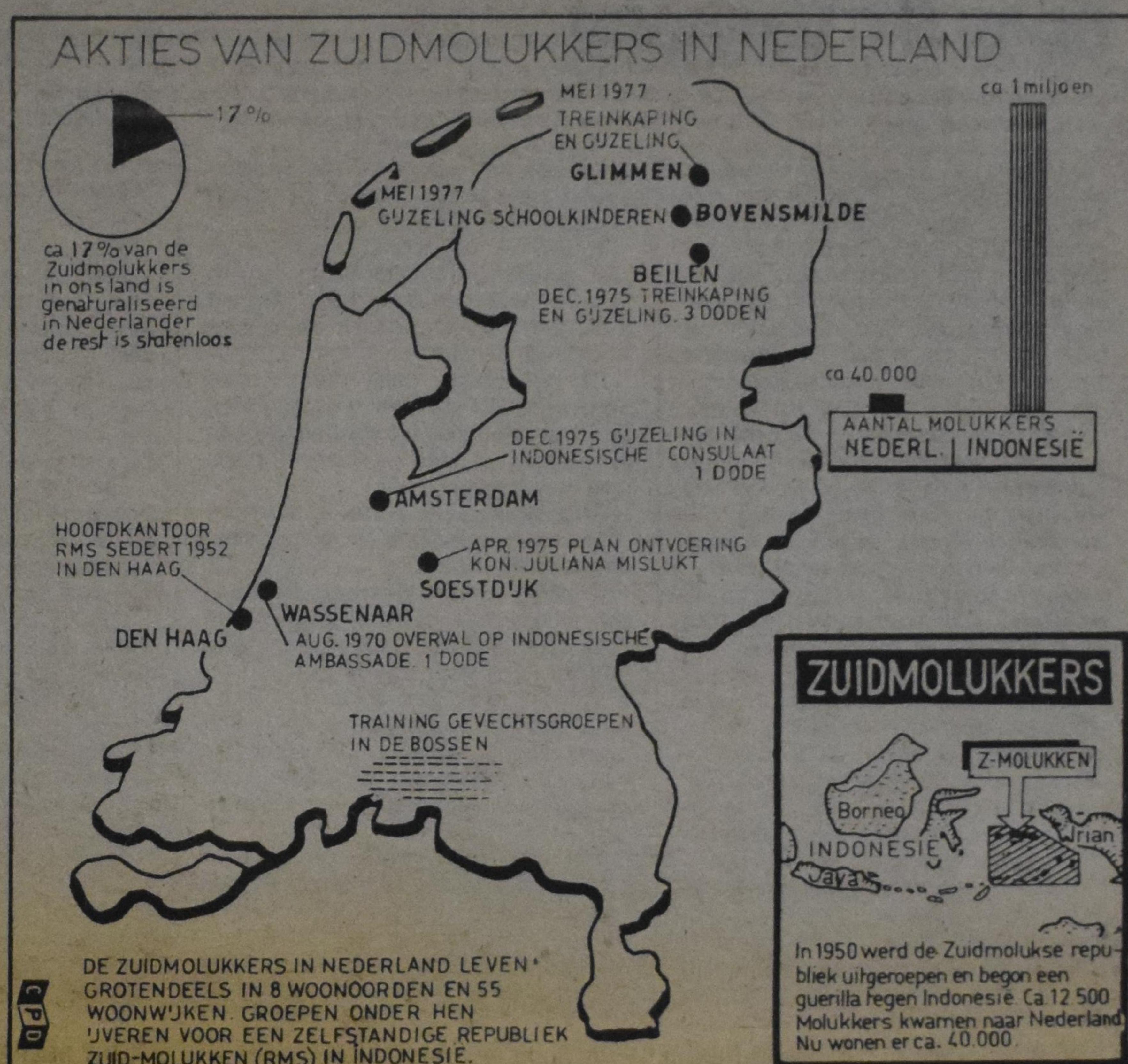
Frans Pelletimu, die 34 jaar is, ziet de geestelijke nood waarin veel Zuidmolukse jongeren door onvoldoende pastorale zorg verkeren, als een van de oorzaken van hun harde opstelling. Daarom gaf hij zijn betrekking op en ging hij theologie studeren. Enkele gedeelten van het artikel laten wij hier volgen:

"Bid voor mij!" vroeg mevrouw Soumokil aan het eind van een telefoongesprek met Frans Pelletimu, kort voordat zijn naar de gekapte trein bij De Punt in Drenthe vertrok voor een gesprek met de treinkapers. En Frans wist dat het daar in de trein een nutteloze woordenwisseling zou worden als God niet - voordat de Molukse presidentsweduwe een voet in de trein gezet zou hebben - ook op de plaats van het onheil aanwezig zou zijn.

De treinkapers en schoolbezitters zijn, anders dan u uit de meeste berichten over de gijzelingszaken is gebleken, radeoze Molukse christen-jongeren die het leiderschap van Manusama volledig erkennen. Er is geen sprake van een extreme, op gebruik van geweld afgereikte terreur-groep die zich buiten de Zuidmolukse gemeenschap in ballingschap geplaatst voelt.

Maar het zijn wel zondaren. Zij hebben gebalanceerd tussen goed en kwaad, tussen bijbel en geweer. Teleurstellingen en frustraties vanwege het uitblijven van resultaten in de 'Commissie van Tien', communicatiemoeilijkheden en meningsverschillen met de oudere Molukse leiders en onvoldoende geestelijke begeleiding binnen de Molukse kerken hebben hen naar het kwaad gedreven. Het geweer heeft hen in de diepte doen vallen.

Juist dit maakt de voortdurende gewelddadigen van de laatste jaren tot een uitermate beschamende zaak die om bekering roept, dat het niet om bloeddorstige bevrijdingsbewegingen ergens in Afrika gaat maar om een (voor een groot deel) christelijk volk-in-ballingschap, dat in het verleden met wettige middelen veelal tevergeefs voor haar rechtmatige verlangens streef.



DE ZUIDMOLUKKERS IN NEDERLAND LEVEN GROTEDEELS IN 8 WOONOROEN EN 55 WOONWIJKEN. GROEPEN ONDER HEN IJVEREN VOOR EEN ZELFSTANDIGE REPUBLIEK ZUID-MOLUKKEN (RMS) IN INDONESIE.

Momenteel is de situatie in de Molukse Evangelische kerk eigenlijk nog net eerder als bij de komst van de KNIL-militairen met hun gezinnen in 1950 naar Nederland. Er waren toen vijf predikanten meegekomen. De politiek en de Nederlandse regering was er al vlug op gericht kleine woonoordenvoor de Zuidmolukkers te realiseren. Dit veroorzaakte echter des te meer een schrijnend tekort aan predikanten en al vlug begon men met 'stoomcursussen' voor ouderlingen, die na zo'n cursus als hulpredikers konden gaan fungeren.

Frans Pelletimu: "Er zijn dus nu wel meer predikanten aan onze kerken verbonden dan voorheen, maar in feite is het aantal echt theologisch geschoolden bedroevend klein. Dat doet zich voelen in de situatie van het ogenblik. Men kan de jongeren onvoldoende begeleiden en dat levert grote gevaren op."

De Molukse Evangelische kerk telt bijna 20.000 zielen. Daarnaast bestaat er de Molukse Protestantse kerk, die in het begin van het verblijf van de Zuidmolukkers in Nederland als een classis van de kerken in Amboina blijven bestaan en thans niet meer dan enkele duizenden leden telt. Maar evenals in Nederland neemt de onkerkelijkheid binnen de Zuidmolukse gemeenschap toe. De invloeden van de moderne westerse samenleving laten zich gelden. In Doorn studeerden

De Molukse Christen Jongeren organisatie waarin Frans een leidende rol speelt, is sinds enkele jaren doordrongen van de noodzaak dat er meer theologisch kader moet komen. In de eerste periode van haar bestaan heeft deze organisatie veel aandacht voor de politiek gehad. Men heeft veel gesproken over de positie van het Zuidmolukse volk in de wereld, grondige studie werd gemaakt van de zaak der Zuidmolukken en men is van mening dat er voldoende politiek kader is ontstaan door deze arbeid.

Daarmee werd ook bewust een andere koers ingeraden omdat men besefte dat het theologische kader achterbleef terwijl de geestelijke gevaren vanuit eigen gemeenschap en van buitenaf toenamen. 'We zagen de normloosheid die zich dreigend openbaarde. We zijn begonnen met kadercursussen over bijbelstudie, over christelijke ethiek en andere theologische onderwerpen. We geven elke maand meditatie en andere lektuur uit'.

Verder is er plotseling een aantal jongeren aan de rijksuniversiteiten van Groningen en Utrecht en volgen in Kampen twee studenten colleges aan de (syn.) gereformeerde en een aan de (vrijg.) gereformeerde Theologische Hogeschool. Voor het volgend cursusjaar zullen zich waarschijnlijk nog drie studenten voor een theologische opleiding melden. In Doorn studeerden

aan de daar gevestigde bijbelschool ook wel Zuidmolukkers maar deze opleiding hield verband met kerkelijk sociaal-maatschappelijk werk.

Voor Frans Pelletimu is het duidelijk dat de opleiding aan de Theologische Hogeschool in Kampen het meest aansluit bij de prediking van de Molukse Evangelische Kerken.

Behalve het grote gebrek aan predikanten, die vooral de jongeren zouden moeten begeleiden, hebben de Zuidmolukse jongeren ook te maken met teleurstellingen en frustraties. Het is verblijdend dat het aantal theologische studenten toeneemt.

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# Salem

# DE KEUS VAN 'T SMALLE PAD<sup>43</sup>

## een vervolgverhaal

### door Gé Verhoog

Ze denkt aan meer in haar huwelijk: waarom bespreekt hij zelden iets met haar? Is dit zorgende liefde? Ze gelooft het niet. Is het een verbergen van eigen zorg of om haar te sparen voor nieuwe moeilijkheden? Dit kan het niet zijn. Wat haar meer als zekerheid voorkomt is het feit, dat zij als vrouw niet geschikt geacht wordt, diepe zaken te doordringen, geestelijke gesprekken te voeren, opvoedkundige problemen te behandelen. "Hem noemende haar heer..." Dat was Sara en zij is voorbeeld voor alle vrouwen, die een man huwden. Zij worden het sieraad, de bloeiende wijnstak, de blijde moeder van vele kinderen. Meer hebben zij niet nodig; als zij dit bereiken, is de vrouw een kostelijke geest voor God en voor de mensen, een ootmoedige hulp tegenover de man. Rijk is de man met zo'n vrouw. Rijk, want die vrouw is gesierd met een stille en zachtmoedige geest - wee, de vrouw, die in een woedende uitval blijk geeft niet altijd stijl en kostelijk te zijn - die in een donderbui van woorden vergeet, dat zij te zwijgen heeft.

Vrouw Verbeek heeft lijnen om haar mond, lijnen waar fel maar verzwegen verweer in verborgen liggen. Ze is de stille, vaak lijdzame vrouw, maar vraagt zich wel eens af, of dit een huwelijk naar Gods wil is. Kent zij haar man? Kent haar man zijn vrouw? Leven zij eigenlijk niet naast elkaar voort? Hij, de priester in het gezin, zoals men het noemt, en zij als vrouw, de stille hulpe tegenover hem? Is dat nu: twee levens, die een geworden zijn? Ach, kom... Ze weet wel beter; het blijven twee levens. Verbeek zou het misschien gemakkelijker hebben als hij zijn zware geloofsnoeien, zijn worstelen met God eens besprak met haar, maar het idee is zo vreemd, dat vrouw Verbeek duidelijk besefte, dit nooit te zullen beleven.

Gaat er werkelijk voldoende kracht uit van haar man? Nemen de kinderen een voorbeeld aan hun vader als de oersterke man, die hen voorgaat? Hij is een oprocht kind van God, maar wat maakt het dat zichzelf altijd moeilijk.

Dominee Franken komt hen vaak bezoeken, zomaar in de werkplaats of langs de molens waar Verbeek aan het werk is. Dominee Franken is trouwer dan de dominee van de grote kerk, maar vrouw Verbeek kan niet begrijpen, waarom dominee Franken alleen met Verbeek spreekt - waarom komt hij nooit eens bij haar? Heeft zij geen kracht en troost nodig?

"Vraag het dan, als je iets wilt weten." Zo sprak Paulus - maar Paulus heeft er waarschijnlijk niet aan gedacht, dat er mannen bestaan als Verbeek. Of nee, Paulus wist ook reeds, dat alles goed gaat als de man het hoofd is - de vrouw behoeft niets te weten of te denken; ze heeft slechts te volgen en te zorgen dat de kousen gestopt zijn en de maaltijden op tijd gereed.

Vrouw Verbeek voelt zich schuldig bij die gedachten, maar ze kan het niet helpen, dat ze dergelijke dingen denkt. Is het niet vreemd, dat Klaartje gemakkelijker is? Dat alle meisjes anders zijn dan vroeger de moeders in hun jonge jaren? Wat is nu de rechte weg? Is Klaartje, zijn die jonge meisjes op het verkeerde pad? Ze kan het niet geloven.

Ze heeft samen met Klaartje gehuwd in het kleine keukentje, toen het zo stil was, omdat het kleine meisje uitgedragen was - omdat jonge sterke broers en een paar vrienden het kind wegbrachten in die kleine kist -

Verbeek had zijn handen tot vuisten gebald, zijn ogen als staal en zijn kaken als een schroef geklemd -

Vrouw Verbeek schrikt ineens op uit haar gepeins: Jacoba stormt op hen af: "Heeft Henk het al verteld? 't Gaat door! Dirk mag van school af en bij u op het karwei komen!"

Ze valt op de bank naast vrouw Verbeek neer. "Wat bent u vroeg," hijgt ze, "komt wel goed uit want anders had ik het door de muziek geroepen en dat mag niet, zeggen ze."

"Natuurlijk niet," stemt Verbeek in, "men hoort te zwijgen als er gezongen en gespeeld wordt."

"'t Mag toch wel?" vraagt Jacoba in een onlogische gedachtengang en ten volle opgewonden. "'t Mag toch, Dirk bij u en Peter weer naar school?"

Verbeek haalt diep adem. Dat is nu echt weer iets voor vrouwen; ga je een avond naar de muziek en dan komen ze met een probleem aan, dat het leven en de toekomst van twee jonge kinderen beheist.

Hij heeft erover nagedacht; Henk en Jacoba met natuurlijk Peter in hun kielzog hebben de avond van de tweede Paasdag hun plan naar voren gebracht - in overijling en zonder na te denken of de vader van Dirk het er mee eens zou zijn - nee, de kinderen bedenken iets en dan moeten de vaders het meteen met hen eens zijn.

"Slaap er maar een nachtje over, hoor hij geraden en het ene nachtje werden er vele.

Peter - Verbeek moet toegeven dat het met onwillige honden kwaad hazen vangen is; Peter doet het werk met tegenzin, al zal hij nooit ongehoorzaam zijn. Dat zou er nog bij moeten komen. Dirk wil van school af en Dirk heeft werkmanshanden aan het lijf; het kan een oplossing zijn, maar Peter kost niets en Dirk moet verdiensten...

"Dirk hoeft niets te verdienen," ijvert Jacoba, "tenminste voorlopig niet. Vader heeft gezegd dat hij alles wil verdragen, als Dirk maar niet zo chagrijnig is en Dirk heeft gezegd, dat hij elke dag zal lopen zingen als hij van die apeschool af is."

"Wat zeg je?" valt Verbeek in, "apsechool? Dat is geen taal, Jacoba. We hebben geijverd voor een christelijke nationale school en moeten dankbaar zijn dat we die bezitten."

Jacoba knikt instemmend.

"Wel," zegt vrouw Verbeek opgewekt dan is het toch in orde. Zullen we meteen afspreken dat Dirk maandag begint?"

"Ho, ho," remt Verbeek af, "sla niet op hol! Ik zal er toch eerst met de vader van Dirk over moeten praten. Jullie horen er wel van."

Jacoba kan niet nalaten een knipoog naar vrouw Verbeek te geven, ze steekt even haar arm door de hare: "'t Is al in orde, hoor!" fluistert ze, om dan weer op te springen: "Ik ben Henk helemaal kwijtgeraakt, ik ga hem zoeken!"

Lachend ziet vrouw Verbeek haar na, maar Verbeek schudt het hoofd. "Dat is straks een getrouwde vrouw," verbaast hij zich, "wat een dartel veulentje nog moet dat kind de ernst van het leven dragen?"

"Welnee," stelt vrouw Verbeek vast, "ze heeft haar man toch naast zich - waar zal ze zich zorgen over maken?"

"Daar heb je gelijk in," zegt Verbeek verlicht ademend, "Henk is een goede man voor haar."

Het koor gaat zich in de muziektent opstellen; Teunis als hoge tenor natuur-

lijk in de voorste gelederen - o, o die hoogmoed. Dat moet dan straks eindexamen doen - komt niets van terecht, dat kan Verbeek wel op zijn vingers natellen. Studeren en dan tegelijk lid van de zang en de jongelingsvereniging zijn en zich overal mee bemoeien - dat loopt mis, maar ja, hij luistert niet naar waarschuwingen.

Peter zal wel lid van het koor willen worden als hij niet meer naar het karwei hoeft; hoewel Peter meer op het orgelspel is gesteld. Ja, het joch was erg opgetogen met Jacoba's plan en volgens haar zal het lukken. Jammer, dat niet een van de zonen Verbeek het rietdekkersvak in wil, jammer -

"Ik kan iets anders," had Peter beweerd met een stalen gezicht, waarop vader van onder zijn borstelige wenkbrauwen had gevraagd: "Wat kan jij dan allemaal, aap van een jongen?"

"Ik wil in de handel," verklaarde Peter als zo vaak, "zaken doen en wissels betalen en inkopen doen en zondags in de kerk op het grote orgel spelen."

Verbeek had licht gezucht. "Hoe haal je het in je hoofd?"

"Misschien heeft Peter talent," zei moeder schuchter, maar ook dit gaf geen vreugde.

"Talent," had Verbeek voor zich uit gezegd, "wat een verantwoording, als de Heere ons een talent geeft - soms zou een menskind willen dat hij geen talent had ontvangen - wat een verantwoording..."

Toen die dwaze Teunis: "Talent is een stimulans; we gebruiken geen zweetdoek om het in op te bergen maar woekerend er mee op geoorloofde manier en in een wip hebben we tien talenten erbij!"

"Ja, ja," had Verbeek geknikt, "zorg jij eerst maar dat je door het examen komt; die eigenwijzigheid van jou staat me niets aan."

Het programma neemt een aanvang; het is om ademloos aan te horen hoe de sonore klanken van de fanfare door de avond glijden en als het koor aan de beurt is, komt de zang als stralenkransen over de luisterende menigte en het is of de bomen ophouden met ruisen in aandacht en stilte bewondering. Dit is geluk, denkt vrouw Verbeek. Wat is muziek een gave uit de hemel -

Achter in de boomgaard, bij de vaart, op vaders erf, zitten Klaartje en Kobus in het gras. Klaartje heeft haar armen om zijn hals geslagen als wil ze hem nooit meer loslaten en hun lippen hebben elkaar gevonden.

"Ik heb beslist," zegt Kobus, "het is werkelijk niet gemakkelijk geweest, Klaartje, maar ik heb een besluit genomen."

Het is Klaartje te groot, te wonderlijk. Kobus heeft de grote kerk verlaten, Kobus, de zoon van de koster...

"Is het om mij?" fluistert Klaartje. "Je weet dat mijn vader nooit toestemming zou geven voor - voor ons huwelijk..."

Hij ziet haar open aan. "Nee," zegt hij beslist, "waar zie je mij voor aan? Voor een slappeling? Voor een man, die zijn kerk zomaar omruilt omdat de vrouw die hij wil trouwen van een andere kerk is? Ik heb er veel strijd om gehad, ik heb gevchten om inzicht. Mijn ouders waren zo tegen mijn beslissing en ik dacht: doe ik goed? De mensen zullen denken, dat ik het om jou doe - ik heb de schijn zo tegen -"

"Och, laat de mensen," vindt Klaartje. "Je hebt gelijk, we hebben de schijn tegen, maar als wij samen tot inzicht zijn gekomen, als wij samen naar een kerk gaan uit overtuiging, wat kunnen ons de mensen dan schelen?"

Ze hebben elkaar gevonden, twee jonge mensen, die innig aan elkaar zijn verbonden door de wonderen, niet te omschrijven band van de liefde - zij zullen de mening van de mensen, die vaak zo onbarmhartig is, aankunnen.

"Het is immers zo," zegt Kobus, "de Gereformeerde kerk trekt strakke lijnen, het is een nuchter geloof, Calvijn hield niet van romantiek, dat trekt mij. In de grote kerk is het zo gemakkelijk - zo -"

Klaartje ziet naar hem op. "Kobus, je kent mijn vader - je wilt toch niet zijn zwaarmoedig geloof navolgen? Dat mag niet - dat staat niet in de Bijbel!"

"Nee," zegt Kobus beslist, "nee, en nog eens nee. Ik zie het geloof als een blije kracht en niet als een dwangbuis. God is geen tiran, maar een Vader in de hemel."

Klaartje hoort vanuit de verte de muziek uit de muziektent. "Ik beroof je van een concert," zegt ze dan, maar Kobus sluit haar mond met zijn kussen. "Dit is een goed uur," zegt hij, "we hebben elkaar gevonden en voorgoed."

Klaartje weet het, zij behoren bij elkaar, maar tegelijk voelt ze de moeilijkheden die voor hen liggen: hoe zal ze haar vader kunnen overtuigen?

Ze liggen naast elkaar in het gras - de schemerige lucht boven hen, is er iets moolers? Zij hebben geen muziek nodig, want hun harten juichen in hun geluk - zij behoren bij elkaar.

"Wij moeten vanavond de knoop doorhakken," stelt Klaartje voor, "we zullen het thuis vertellen." Kobus knikt. "Samen zullen we ons doel bereiken."

Klaartje gelooft in haar geluk: ze heeft in haar voortdurend bidden om uitkomst gevraagd, maar niet durven hopen, dat God haar gebed op die wijze zou verhoren.

"Is dat zonde?" vraagt ze Kobus, "In de tijd dat vader verbood met jou om te gaan omdat je Hervormd was, heb ik niet anders kunnen doen dan bidden - maar dat jij ook over zou gaan naar onze kerk durfde ik niet aan God te vragen, omdat ik zoetjes mij niet kon indenken dat het zou gebeuren."

Kobus knikt; hij ziet naar de schemerige verte over de wijde landen heen. Kon hij de woorden nu eens vinden om haar te vertellen hoe hij tot de overgang kwam - maar hoe zal hij die periode kunnen beschrijven? Z'n moeder zei: "Verbeek? Dat zijn armoezaaiers, arbeiders - wat is rietdekker nou -"

Kobus had vinnig geantwoord: "Wat zijn wij? Vader is bode op 't Gemeentehuis en verdient er bij als koster - nou, dat is een verschil hoor! Jonge, jonge, wat een standsverschil!"

Vader vond de juiste woorden toen hij kalm tussenbeide kwam: "Laten we niet kijken naar wat we doen om ons brood te verdienen, kijk liever naar de mensen zelf. Onder de arbeiders lopen nobele mensen rond en onder de ministers zitten vaak grote gemenerikken."

Moeder kon zijn overgang naar de "Fijnen" niet goed verdragen. "Ik kan het niet verkroppen," zei ze, "je bent de zoon van de koster en dan naar een andere kerk... hebben we je dan zo verkeerd opgevoed?"

"Verkeerd?" vroeg Kobus verbaasd, "wat heeft dat er mee te maken? Ik ben lid van een kerk en je mag toch kiezen waar je 't meest mee eens bent?"

"'t Zal wel om Klaartje zijn," pruttelde moeder, wat Kobus heftig deed uitschieten: "Dat is niet waar! Ik doe het uit volle overtuiging, maar m'n verkeering heeft misschien gemaakt dat ik eerder tot dit besluit kwam. Ik ging nooit graag naar de kerk omdat ik me ongelukkig verveelde, dat weet u wel!"

"Verveel je je nu niet meer?" was moeders ironische vraag.

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## Births

**CAMFFERMAN.** With thanks to God the Giver of life we announce the birth of our daughter CARMEN born Aug. 3 in Denver, Colo. Third grandchild for Roger and Ruth Brassier, Denver, first one for John and Barbara Camfferman, Pit Meadows, B.C. Happy parents are Dan and Verna Camfferman.

**PLANTINGA:** We thank the Lord for giving us another son, MICHAEL EDWARD, born on August 12. Parents: Theodore and Mary Plantinga, 47 Bula Drive, St. Catharines. Grandparents: Rev. and Mrs. E. Masselink of Grand Rapids and Mrs. A. Plantinga of Cayuga, Ont.

**VANDER TOL:** Jennifer Eileen is very happy to announce the arrival of her new playmate and sister TARA JOHANNE, born on July 10, 1977. Thankful and proud parents are Harry & Wendy Vandertol (nee Brands). Eleventh grandchild for Mr. & Mrs. Johannes Brands of Bradford, Ont., and ninth grandchild for Mr. & Mrs. John Vandertol of Kingston, Ont. 23 Jennifer Square, Bramalea, Ont. L6S 2L2

## Marriages

**BANDSTRA-TE RAA:** The parents of ANN BANDSTRA and GARY TE RAA are happy to announce the forthcoming marriage of their children. The wedding ceremony will take place, the Lord willing, Sept. 3, 1977 at 7:00 p.m. in the Smithers Christian Reformed Church, Rev. J. Tuininga officiating. Future address: Box 2299, Smithers, B.C. V0J 2N0

**BOS-PREECE:** Mr. & Mrs. Leonard T. Bos of Weston, Ont. and Mr. & Mrs. Leslie G. Preece of Agincourt, Ont. are pleased to announce the marriage of their children HETTY and GORDON. The wedding ceremony will take place on Friday, Sept. 9, 1977 at 7 p.m. in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont. Rev. H.D. Praamsma officiating. Future address: 7230 Darcel Ave., #362, Mississauga, Ont.

**DREIYER-HENSEN:** Mrs. Clarence Dreijer and Mr. & Mrs. K. Hensen take great pleasure in announcing the forthcoming marriage of their children FRANCIS and JAN. The wedding ceremony will take place in the Chr. Ref. Church of Grimsby, Rev. J.W. Van Weelden officiating. Their future address will be Butler Street 1347 S.E., Grand Rapids, U.S.A. 49506.

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## Marriages

**KLINGENBERG-BENTUM:** Mr. & Mrs. Gezinus H. Klingenberg and Mr. & Mrs. Abel Bentum are pleased to announce the forthcoming marriage of their children JANET and JAKE. The wedding will take place D.V., August 19, 1977, 7:30 p.m. in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. J. Zantingh of Dundas will officiate. Future address: R.R.#8, Woodstock, Ont.

**KOOPMANS-KLOOSTRA:** Mr. & Mrs. Bonne Koopmans of Smithers B.C. and Mr. & Mrs. Sieger Kloostra of Chatham, Ont. are happy to announce the marriage of their children MARGARET and WALLY. The wedding took place Monday August 15 at the Smithers Chr. Ref. Church with Rev. J. Tuininga officiating. Their address is Box 3141, Smithers, B.C.

**MCEWEN-BONESCHANSKER:** Mr. & Mrs. Harry McEwen of Fredericton, N.B. and Mr. & Mrs. George Boneschansker of Scarborough, Ont., are pleased to announce the forthcoming marriage of their children GINA and GORDON. The celebration of love will take place, the Lord willing, August 27, 1977 at 7:00 p.m. in the Chr. Ref. Church, Fredericton, N.B. Rev. A. Vandende officiating. Future address: 100 Oakland Ave., Fredericton, N.B. E3A 1W6

**PRINZEN-STRONKS:** Mr. & Mrs. Albert Prinzen of Brantford, Ont., and Mr. & Mrs. Dick Stronks of Burlington, Ont. are happy to announce the marriage of their children DIANE and HENRY. The ceremony will take place on Friday, August 26, 1977 at 7 p.m. in the First Chr. Ref. Church of Brantford, Ont., Rev. A.H. Venema officiating. Future address: 921 Humboldt Rd., Grand Rapids, Mich., 49507.

**SPEK-BOUDREAU:** Mr. & Mrs. Ype Spek of Wellandport, Ont. and Mr. & Mrs. Walter Boudreau of Welland, Ont., are pleased to announce the forthcoming marriage of their children WILMA and RON. Believing that the Lord has brought them together in His love, they will speak their vows before God and His people D.V. on Saturday, September 3, 1977 at 4:30 p.m. in the Chr. Ref. Church of Wellandport Rev. J. Kuntz of St. Catharines officiating. Future address: 58 Macon Drive, Welland, Ont.

**VAN WART-VEENSTRA:** Mr. & Mrs. Tenus Veenstra and Mr. & Mrs. Bert Van Wart of Winnipeg, Man., are happy to announce the marriage of their children JASPER and LORI. The ceremony took place on Friday, August 12, 1977 in the Kildonan Chr. Ref. Church, Winnipeg, Manitoba. Future address: 1109 McLeod Ave., Winnipeg, Man. R2G 2L1.

## Anniversaries

With joy and thankfulness to God we hope to celebrate on August 30 1977 the 25th wedding anniversary of our dear parents

**WARNER & GRIETJE KOITER**  
nee van Huizen

"The Lord will keep your going out and your coming in from this time forth and forever more." Ps.121:8 We pray that the Lord will continue to bless them in the years to come. Their thankful children:

London — Klaas & Wilma Koiter Brantford — Pieter & Trixie Wonder At home — Bob, Nick & David Koiter

Open house will be held on Saturday, September 10 at 7:30 p.m. at Knights of Pythias Hall, Nelson St., Wallaceburg.

## Anniversaries

On Sunday, August 21, 1977 the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

RALPH and LOTTIE EYK  
nee Verloop

Their thankful children: Hamilton, Ont. — Janet & Roy Voorberg At home — Yvonne, Annette, Ron 168 William St., Beamsville, Ont.

1952 1977

We thank God for the 25 years of marriage given to our parents,

ALVIN and NORMA VENEMA  
nee Kalmink

on August 21, 1977.

David & Shelly Venema: Keith & Allan

Manhattan, Mont.

Mary & Harry De Vries

Hamilton, Ont.

Robert, Carolyn

21 Proctor Ave., Brantford, Ont.

N3S 3E5

1952 1955

We, the children of parents, whose God is the Lord, praise Him and bless His name. On Sept. 24 the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

HENDRIK A. RYPER

and

JANNY G. RYPER nee Budding

We are thankful that the Lord has spared them for each other and for us as a family. We are also grateful for the love and guidance they have given us. We pray that the Lord may continue to bless them in the years to come.

Their thankful children and grandchildren

Anna & Albert Pater: Michael, Leah

John & Rita Ryper

Wilma Ryper & Jack

Joanne Ryper & Roy

Henry, Sandra, Jennifer, Noella, Heidi

Pt. Alberni, B.C.

## Obituaries

The Lord took to Himself our dear daughter, sister and aunt

MARCHJE VELD

nee Haasjes

on July 25, 1977 in Buitenpost, the Netherlands.

Only 2 weeks later, on August 10, 1977 it pleased the Lord to take home our dear wife, mother, grand- and great grandmother

BAUKJE HAASJES-GREIDANUS

in her 70th year.

Clinton, Ont. — Lambert Haasjes Buitenpost, The Neth. — Jaap Veld Kamloops, B.C. — Gosse & Gre Hiemstra

Victoria, B.C. — Martin & Agnes Haasjes

Bowmanville, Ont. — Gert & Lies Hiemstra

Papendrecht, The Neth. — Harm & Gerry Haveman

Clinton, Ont. — Gerald & Sandra Raidt

Surrey, B.C. — Clarence & Lois

Haasjes

grandchildren and great grandchildren.

"Old things are passed away, behold, all things have become new."

Op 10 augustus, nog zeer onverwachts, nam de Heere to Zich ons getrouw in geliefd medelid

BOUKJE GREYDANUS

echtgenote van Lambert Haasjes.

Haar belijdenis was: Jezus Uw verzoenend sterven blijft het rustpunt van mijn hart. Haar man en familie zullen haar missen, wij ook, dat is de Vrouwenvereniging Bldt en Werkt, Clinton, namens het Bestuur.

## Obituaries

Read at the funeral service of Susan De Jong, a young mother who died suddenly, by a teen-age son.

My mother loved us all dearly and I believe that sorrow is not really what we should express. I believe that although it is hard to lose someone like mom so fast, we should not really be sad but try to be happy for my mom. She had left behind all her good works and the love that she spread around so freely, now God has called her back home as her reward.

There are really no words that can express the things she did for us and our family. For dad she was a wife but not an ordinary one, she cared and loved him beyond human feelings. She did her utmost to please him and the love that my parents had for each other could be seen even when they were away. I am also sure that her last thoughts were of him and us as a family and that we must carry on a mortal life while she went home to her God and ours.

For my oldest sister Jen, Mom was very loving. She helped her in any way possible. Bringing her to all ends of the earth to get a job. Now Jen must do her best to help us out and pass on the love and advise mom gave to her.

For my oldest brother Pete she had much love. This she would show by reminding him about car payments and of course room and board. Now I hope God will let Pete be comforted and carry on.

My other brother James mom loved very dearly also. Packing his lunches, teaching him what life is really like and trying to do as much as she could when he needed help.

My older sister Suzanna she also loved very much. Mom would give her advise and inquire about her new boyfriends who were always just friends.

My mother loved my little sister Shelly very much, also, and this was clearly shown by the way they would sit together at night and read the Bible or work on her memory work until it was perfect.

My mother loved me very much and now I must be strong and carry on what I learned from her examples. I know she loved me because it took more than just that to put up with me. When I was young I was tied up just so she didn't have to run after me. When I grew older there were other problems and she always found time to help and or discipline me. Now I hope I can grow more and become like her and spread my love to all who need it, and be happy and rejoice in God for the great privilege I had of having a mother like her.

I would thank you all on behalf of our family for the love and care you all showed to us in this time. I only wish that all of us could be that caring and loving all the time to fulfill our purpose and do all we can for others and think of ourselves last. I believe that is just what my mother did.

She did this all, not to receive things back, but she did it for the love she had from Jesus Christ and the only way we can be like her is to awake each morning, like she did, with the love of Christ in our hearts.

TimDeJong  
Fenwick, Ont.

## Obituaries

On July 28, 1977 it pleased the Lord to take out of our midst after a long and patient suffering our beloved daughter-in-law, sister-in-law and aunt

GERDA PENNINGS nee Mateman beloved wife of Bernard Pennings Aalten, Holl. — Mrs. J.W. Pennings Rotterdam — Stien & Arie Berger Bredenbroek — Dora & Herman Hengelveld

Aalten — Derk & Siene Pennings Lintelo — Jan & Leis Pennings London, Ont. — Bill & Sjaan Pennings

Aalten — Gert & Betsie Pennings Lintelo — Albert & Hanna Pennings Aalten — Henk & Lien Pennings Bredenbroek — Theo & Annie Pennings

Monkton, Ont. — Johan & Grace Pennings Jordan, Ont. — Leida & Gerard Brouwer

Ermelo — Mien & Bertus Bossenbroek nieces and nephews

My flesh and my heart fail; but God is the strength of my heart, and my portion forever. Ps.73:26.

On August 3, 1977 our heavenly Father took unto Himself His child

EKKA JANET TAMMING at the age of 15. Romans 8:18 "What we suffer now is nothing compared to the glory He will give us later."

Remembered by her aunts and uncles

Anneke & Riemer Folkerts Joke & Okke Bouwman Ralph & Willy Wigboldus Jan Drewes Wigboldus

Ekka & Dick Dyk Simon & Bertha Wigboldus Tine & Kees Van Dyk Clara & Dick Kastelein

Cathy & Bob de Haan Paul & Mae Wigboldus Clarence & Janet Wigboldus Mary & Joseph Rocheleau Andy & Joanne Wigboldus and cousins

On July 30, 1977 the Lord took unto His eternal home His child, our dear beloved mother and grandmother

GRADA JOHANNA VINK nee Hengelveld widow of Derk Jan Vink, at the age of 73.

Our comfort is with the words of Rev. 21:4: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be no more pain, for the former things are passed away.

Norwood, Ont. — Truus & John Heusveld Zwijndrecht, Holl. — Annie & Arie De Deugd

Norwood, Ont. — George & Evelyn Vink, nee Van Manen John & Dinie Vink, nee Keen Hans & Cathy Vink, nee Hotchkiss</

# Classified Advertising

## Teachers Wanted

### BRITISH COLUMBIA

**ABBOTSFORD:** The Abbotsford Christian School is in urgent need of a Grade 2 teacher and a teacher in Science for the Junior High Grades for the coming school year. Apply to the Principal John Kampman, P.O. Box 175, Abbotsford, B.C. V2F 4NB. Phone (604) 853-1209 or 859-8980.

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## Personal

Canadian young lady enjoys music, dancing and sports would like to meet and exchange letters with young gentleman, 25-35, with similar interests. All letters will be answered, so fill my mailbox. Letters under # 4213, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Widower in California wishes to correspond with intelligent Lady between 55 and 62 years old. Letters to no. 4211 of Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u de waaromtrent weet van enkele van de volgende personen, contact the Consulate of the Netherlands, 10 King St. E., Toronto, Ont. Tel 364-5443.

KRAP, Franciscus Hendricus, geb. 29 jan. 1932 te Alphen a/d Rijn. In nov. 1976 naar Canada geemigreerd.  
**VAN ASCH**, Johannes Jacobus, geb. 19 jan. 1912 te Dubbeldam. Op 26 juni 1959 naar Canada geemigreerd.

**DE VRIES**, Albertus Hendrik, geb. 17 oct. 1912. Op 20 juli 1956 naar Canada geemigreerd.

Girl, driving to Calgary the first week of September, would like one passenger. Please contact: Barbara May, tel. 459-4669, Brampton, Ont.

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It's potato harvest time in southern Alberta. We need additional help from the first of September to the middle of October. Would you have six weeks of time? If so, contact: Ypma Bros, Box 1584, Taber, Alta. T0K 2G0, or phone (403) -223-8452

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# THINGS WE'VE READ

**The Farmer of Tekoa** by Herman Veldkamp, translated by Theodore Plantinga, published by Paldeia Press, St. Catharines, Ont.

Reviewed by Rev. Martin J. Contant, pastor of the Ancaster CRC.

The prophecy of Amos is a hard-hitting message of judgement on God's people who had grown soft and flabby and totally indifferent to God's claims on every part of their lives. That prophetic message was first of all directed to Israel and Judah, but is certainly relevant to all of God's people who must still be busy with God's claims on their personal life, as well as in areas of public and social justice.

*The Farmer from Tekoa* is an edited translation from the original work by the well-known Dutch Reformed pastor and author H. Veldkamp. In this book, Veldkamp takes the message of Amos, places it within the context of redemptive history and also continues that line of history right down to our own time.

This book is not first of all a commentary meant only for ministers, but is a very readable account which gives any serious reader a dramatic picture of the culture in which this farmer-turned-preacher had to go about his work.

The strength of this book lies in the fact that the author is able to take the message of this prophecy, deal with it in its Old Testament context, then traces the implication of that message for us today, focussing it through Jesus Christ. That kind of redemptive-historical approach to the Old Testament is certainly a welcome alternative to the popular moralizing which ignores salvation history, found in so many devotional commentaries and meditational books today.

That emphasis however also becomes a weakness at times, when Veldkamp stretches the point somewhat to make an application of the text to today's situation. It is here where new scholarship on the prophecy of Amos, since the 1940's when Veldkamp's work was first published, helps us to understand further the message of this prophecy. Breaking down the text of Amos into larger literary units, rather than dealing with just individual verses makes God's indictment of His people for their sins all the more powerful and harsh. Becoming more sensitive to the message of the text is the only way in which we as Christians will become more aware of our own responsibilities to call our world back to the claims of God's word.

Veldkamp has given us a good beginning in that respect and as such *The Farmer from Tekoa* is highly recommended.

**Gordon Hewitt, The Problems of Success. A History of the Church Missionary Society 1910-1942. Vol.I.** In tropical Africa, the Middle East - At Home. SCM Press Ltd. London, 1971, pp.506.

**The Problems of Success. A History of the Church Missionary Society 1910-1942. Vol.II.** Asia-Overseas Partners. CMS Press Ltd., London, 1977, pp.424. Price: \$27.95 per volume.

Reviewed by Rev. John D. Tangelander, presently seminary lecturer in Bacolod City, The Philippines.

Dr. Gordon Hewitt, canon residentiary of Chelmsford Cathedral, examining chaplain to the bishop and a chaplain to the queen, has written two exhaustive and well-documented volumes covering the history of the Anglican Church Missionary Society from 1910, the year of the great international missionary conference at Edinburgh, to the middle of the second world war, before post-war planning had begun under new leadership.

The first volume shows the CMS at work in tropical Africa and the Middle East in a time of rapid changes and development. They were times of missionary advances, pro-

blems of ministering to the many new converts and the training of national leaders and pastors. The CMS went through financial crisis during the depression years. Budgets were cut and new personnel found it hard to get support. "There were problems in plenty but for the most part they were the problems of success."

The CMS is evangelical in nature. But at times it faces tensions typical of the Anglican community. The Anglican church has three main divisions, High, Broad and Low. High churchmen lean towards Rome, the Broad are liberal in outlook and theology, and the low range from evangelicals to reformed. With rare exceptions the CMS missionaries had the same evangelical outlook. Missionaries of more catholic persuasion had their own area of responsibility. But on occasion the missionaries of low church persuasion were in conflict with those of catholic persuasion. (cf.p.245 Vol.II)

The CMS story is one of courage and heroism. Johann Ludwig Krapf settled in Mombasa, Kenya in May 1844. On July 13 his wife Rosine died of fever, and Krapf wrote to the CMS this message of deep conviction: "Tell our friends at home that there is now on

Continued on page 16

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Mr. John DeWeerd, R.R.3, Listowel, Ont. N4W 3G8

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## LET'S PLAY CHESS

Editor: Pete Layer

### THE JUNE LADDER

Contestants	Problems:	#703	#704	#705	#706	Sub-	Prev.	Total
	Points:	4	2	3	2	11		
C.Binnema(II), Cochrane, Ont.	1	-	3	2	6	87	93	win
H.Douma, Wellandport, Ont.	3	2	-	0	5	64	69	
M.Melissen (IV) Ottawa, Ont.	3	2	3	2	10	29	39	
H.Brouwer, Saanichton, B.C.	3	2	3	0	8	21	29	
G.Bloemendaal (II), Brampton, Ont.	3	2	3	0	8	19	27	
J.Wilms (II), Lindsay, Ont.	3	0	3	2	8	5	13	
K.Amsinga (II) Strathroy, Ont.	3	2	3	2	10	(91)	10	
Comments								

Congratulations go to Mr. C. Binnema who reached the top of the ladder for the third time. Many happy returns (to the Ladder). The publisher will send you a book prize soon.

If ever there was a problem whose theme is obscured by duals, it's 703! The author's idea is shown in the last two variations. The Black piece which covers the mating square is pinned. The notes were misleading too. There are 6 duals (not 1) and four variations rather than three. The 2-mover, #706, is a much better example of almost the same theme.

### SOLUTIONS TO THE JUNE PROBLEMS

#### #703 (Postma)

Key: 1. N-N2 threat: 2. R-Q6 ch., K-K4; 3. N-B7 mate

Variations: 1. --, BxN; 2. N-B7 threat: 3. R-Q3 mate

2. --, B-K4; 3. PxR mate

or: 2. N-N8 or B5 threat; 3. N-K7 mate

2. --, B-B3; 3. PxR or NxR mate

1. --, B-B4 ch., 2. NxR thr. 3. N-K7 mate

2. --, B-B3; 3. PxR or either Knight to K3 mate

1. --, B-N3; 2. PxR ch., KxP; 3. N-K3 mate

or: 2. N-K3 ch., BxN; 3. PxR mate

1. --, B-K4; 2. N-K3 ch., K-Q5; 3. N(R6)-B5 mate

#### #704 (Wielgos)

Key: 1. N(B3) -Q5 threat 2. Q-K5 mate

Try: 1. R-R7? N-N2 no mate

#### #705 (Wolff)

Key: 1. B-B3 tempo

Variations: 1. --, KxB; 2. BxP, KxN; 3. B-R4 mate

1. --, K-R5 or R7; 2. N-R5, KxP; 3. R-QR1 mate

#### #706 (Lewman)

Key: 1. B-K8 threat: 2. Q-KB7 mate

Try: 1. B-R5? KxP no mate

1. B-N8? R-B5 no mate

### DUTCH SOLUTIONS:

#### #703: 1. Pg2 dr. 2. Td6 sch., Ke5; 3. Pf7 mat

1. --, Lg2; 2. Pc7 enz

1. --, Lf5 sch. 2. Pf5: enz.

1. --, Lg6; 2. bc4: sch., Kc4; 3. Pe3 mat

1. --, Le5; 2. Pe3 sch. Kd4; 3. Phf5 mat

#### #704: 1. Pcd5 dr. 2. De5 mat

#### #705: 1. Lc3 tempo

1. --, Kc3; 2. Lc2; Kc4; 3. La4 mat

1. --, Ka5 of 7; 2. Pa5, Ka3; 3. Ta1 mat

#### #706: 1. Le8 dr. 2. Df7 mat

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# THINGS WE'VE READ

Continued from page 15

the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore."

Dr. Hewitt also writes about Bishop I.O. Stringer of Yukon, who in the fall of 1909, "after the first baptisms of Eskimo converts on Herschel Island, was caught by snow and fog and lost the trail back to Fort McPherson. Before they were rescued by a group of friendly Indians he and his one companion had been reduced to eating their boots. They were made of raw sealskin and found to be 'very nourishing'." (Vol. II, p.342) Many more stories of missionary heroes are found in these two volumes.

Many CMS missionaries were not only courageous in times of danger, they were ready to sacrifice their all for the Lord. Doctor V.H. Starr died at Peshawar, India, of stab wounds inflicted "by frontier tribesmen at his own house-door. His widow, Lilian, who had been a sister (nurse) at the hospital before their marriage, won renown in 1923

by rescuing Mollie Ellis, who had been carried off by Afriki bandits after they had murdered her mother." (Vol. II, p.149)

As an objective historian, Dr. Hewitt does not neglect to mention the personal struggle of missionaries and failures of missionary programs and policies. He tells of missionaries in China who "felt themselves to be guardians of good traditions for church life and organization, especially in the field of church extension and evangelism." (Vol. II, p.213) Because of the sharp distinction made between mission and politics, the missionaries in China failed to see the revolutionary character of their times. Dr. Hewitt says: "Missionaries were no quicker than other Westerners to pick up the warning signals of a country ripe for revolution; but most of them had been nurtured in a tradition which distinguished sharply between religion and politics and encouraged them to stick to their last-personal evangelism and personal works of mercy. (Vol. II, p.211)

The CMS had been very active in the former colonies of the British Empire. You would think that the Anglican mission would have been welcomed and aided by the colonial governments. Nowadays you often hear the allegation that missions and colonialism went hand in hand. Dr. Hewitt prov-

es that the opposite has often been the case. Colonial governments were often opposed to any kind of Christian missionary work. Work has been hindered and at times even halted by the authorities. For example, in 1906, "those who took over responsibility in northern Nigeria proved wholly unsympathetic to Christian missions, viewing them as a menace to security and peace." (Vol. I, p.72)

What motivated the CMS to send missionaries? They had a vision of individuals in need of personal salvation. Dr. Hewitt says: "CMS missionaries ... were for the most part patriotic Englishmen, conservative in their political views, middle class in their social habits of thought, as most of the settlers and government officials were. They viewed their calling primarily as that of evangelists, entrusted with a gospel of personal salvation." (Vol. I, p.163)

The objective? "The object of the Church Missionary Society's Missions, viewed in their ecclesiastical aspect, is the development of native churches, with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system. When this settlement has been effected, the Mission will have attained its euthanasia, and the Missionary and all Missionary agency can be

transferred to the regions beyond." (Vol. I, p.420)

The two volumes "The Problems of Success" contain a mass of detail and interesting information on the life and work of Anglican missionaries. Dr. Hewitt has also given an excellent overview of the political, social, religious nature and historical background of each country discussed. These overviews alone provide a wealth of study material. They serve to deepen our understanding of the complex and diverse character of nations belonging to the third world.

Dr. Hewitt's work is an excellent contribution to the study of the history and science of missions. Furthermore, a discussion on the methodology of missions will be enriched when Dr. Hewitt's two volumes are consulted. His works should be in every seminary, college and university library. For individual scholars the price of \$27.50 per volume is steep. Good quality works are becoming prohibitive for the average minister and student because of their high cost.

**Helping Children with Learning Disabilities in the Home, School, Church and Community** by Ruth Dinkins Rowan, published by Abingdon, Nashville, price \$5.95

Reviewed by Sara Hoogsma

Ruth Rowan, a professional worker in the field of learning disabilities wrote this book with the purpose of showing parents, teachers, but also church and community workers how to help children with learning disabilities.

There are many kinds of learning disabilities. Some children find it hard to pay attention, others are extremely shy; some have difficulties with math, others with reading. Any of these learning disabilities brings frustration for teachers, clubleaders and parents but especially for the child itself.

Mrs. Rowan gives much practical and wise advice for adults dealing with these slightly handicapped children. She emphasizes the importance of a positive approach. "Nearly everyone learns better and responds more quickly to positive statements rather than negative ones", she writes.

Helpful also is the list of associations, information centers and literature dealing with children with learning disabilities.

This book deserves a place in the church library, so that parents, teachers and clubleaders all can profit from it.

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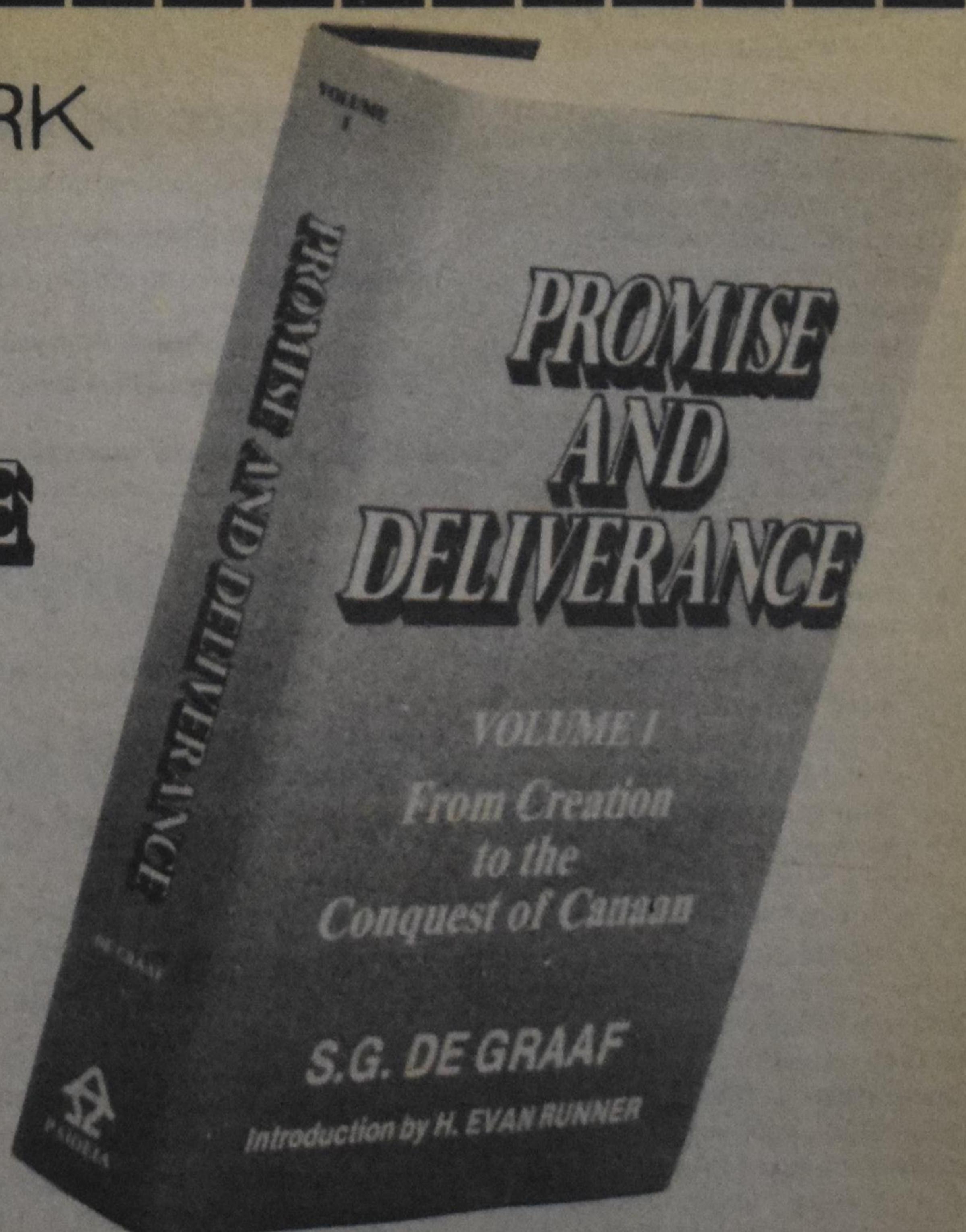
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